THE

[illegible]EN [illegible]

[illegible]EASVRE:

[illegible] a freemans

[illegible] directi-

[illegible] to like well:

Profitable and delightfull to all,

hurtfull and displeasing to none,

except it bee to such peeuish

dames as do either foolish.

[illegible]

[illegible]

[illegible]

[illegible] Paule Lindey, and

[illegible] *be sold at their*

[illegible] at the sign

[illegible]

To the right vvorshipfull the Gouernor, *Deputies, Assistants, and* generalitie of Marchants aduenturers: I. T. *wisheth prosperous successe in* all their affaires.

RIght Worshipful, forsomuch as naturally wee desire that which is good, & that there is nothing that hath so much power to preserue the life and societie of man, as that which is honest, profitable & pleasant; and because it is certain, that amongst all other matters (the holie and sacred scripture onely excepted) there is nothing to bee compared to that which bringeth a general good to all, and containeth in it those meanes to attaine vnto perfect happinesse, which all the auncient philosophers were farre wide of, and that waie to liue blessedlie, vvhich euery Christian ought to walke in: I thought good hauing (with much paine and trauaile) opened this gappe, & made plaine the passage, to vouchsafe your worships the first entrance, and by your permission, to make it a common beaten waie for all men to haue recourse vnto. With all sincerities and dutifulnesse, dedicating this my labour vnto your Wor. and wishing that as many of you are known to be patterns of good and godlie life; so the rest may take example by you,

to frame themſelues to a well diſpoſed courſe: and if beſides example they want inſtructions, this Treatiſe may ſerue to leade them vnto vertue. For you that doe alreadie knowe that this worldlie pleaſure is onely good in this reſpect, to ſerue as a ſpurre to prick you forward to the ſearch of true felicitie, whereunto euery one is inclined; it may helpe to confirme your minds and ſettle them, that they be not ſhaken by anie ſtormes or aſſaults that vice can make. To the weake it may be as a ſtaie, and to the ſtrong a comfort. And albeit I confeſſe, it might by diuers haue beene handled with more elegancie and fineneſſe of phraſe: yet thus much I will auerre, that I haue done it faithfullie, and trulie, according to the meaning of the Author, though in plain termes. And for my ſelfe, as the principall ende of my labour (next vnto your Wor. contentment and commoditie) was the common profite of my countrey menne: So do I nought expect from them but thanks; and from your Wor. that this my labour may be as fauourablie accepted of you, as it is freelie offered: and ſo do wiſh you here in this world a proſperous ſucceſſe in al your enterpriſes, and in the world to come, the fulneſſe of all ioy and bleſſedneſſe.

Your worſhips in all
dutifulnes. I. T.

To al brawling wiues and malepert *miſtreſſes, I. T. wiſheth a reformation* of vndecent qualities.

Racious Gentlewomen, (I meane ſuch as are ſome of you who bee gracious in name, but in deed and effect as bitter as Wormewood) if the laſte chapt. of this treatiſe doe no better purge you frō pride and preſumptuous ſcoulding, then Elleborus dooth eaſe you of melancholy and ſullen powts: I feare mee it will bee as ſeldome haunted of you for the one, as Antycira *is frequented by you for the other. For as they of olde time thought melancholy was beſt purged by ſailing to that Ile to receiue that hearbe; ſo I confidentlie coniecture, the plumes of your pride will be neuer abated, till Iunoes bird behold hir owne feet, and you (with the whole world) take view of your ſelues. All the time that I liued in ſeruitude amongſt you, I exerciſed and imployed my ſelfe (like a good and skilfull Anatomiſte)*

in ſeeking the courſe of your veines, and the paſ-ſage of your pulſes, and I alwaies found the ſwel-ling of the one, and the paſsionate panting of the other to bee ſucked by the miſeraical vaines of pride from your vnſatiable entrailes of wanton-neſſe, and diſperſt all ouer your bodies by haughty conceits, from the liuer of your needleſſe yet ouer-weening preſumptions: and all theſe to be nouri-ſhed with the ignorance of your ſelues, the which (as Lactantius *ſaieth to another purpoſe) is the only cauſe of all the euils in you. Hence ſome like ſcoulding* Xantippa *ſhrewſhake their* Socrates: *others like proude* Cleopatra, *conſume their kind* Anthony, *and either horne their* Vulcan *like ſhort heeled* Venus, *or vſurpe the breech, & giue their husbands the apron. For ſeeing you are neither by education learned (for ſome womẽ of this ſort haue almoſt as good iudgment as mẽ) nor permitted to trauaile abroad for experience, but rather (as M.* Smith *ſaith) to be houſewiues and not ſtreetwiues: I muſe how you dare either aſsume to your ſelues more knowledge then your husbands to diſcerne; vnleſſe they be each of thẽ another* Silenus, *or more experience then they, to iudge of things, vnleſſe they be all of them* Sardanapali. *But here methinkes I heare a male-pert miſtris ſay: Shall not we haue our wils in all things*

things, as well as our husbands? forſooth gracious Parrat no, but it is thy part to bee ſilent, or (if thou doe ſpeake modeſtly) to be ſubiect & conformable to the will of thy husband, to be louing and faithful, ſeruiceable and carefull, thrifty & paineful to preſerue thinges at home, whileſt thy husband and men ſeruants be getting thy liuing abroad; to be vigiiant and diligent to traine vp thy maide ſeruants in vertue and pietie, that by thy good example and inſtructiō, they may learne how to obey and not command, reuerence & not rule their husbands when they haue them, giuing thy husband leaue to order his buſineſſe abroade, and rule his men ſeruants at home. And what ſoeuer thing he conferreth with thee about, as his helper not as his head to ſubiect thy opinion to his iudgement: ſaying in all thinges that are honeſt, Thy wil husband and not mine be fulfilled. This is mine opinion, but doe as ſeemeth beſte in thine owne eies. Now becauſe this ſubmiſſiō can by no means be wrought in thee without the knoledge of thy ſelfe, and thine owne imperfections, I haue attempted in that Chapter to laie open thy nature to the view of thine owne eies, that I might in ſome ſort prepare thee thereunto, preſuming notwithſtanding, that though the vertuous

tuous will ſhadow their imperfections with qualities of good education: yet thou the more I put thee in minde of thy dutie, the more vnrulie wilt waxe; the more I contradict thee, the more fiercer wilt thou rage; & the more I touch thy gauld backe, the more dangerouſly wilt thou winche; vntill thy preciſe pride be turnde to thy beſt ornament humilitie, & thy ouerweening preſumption metamorphoſed to a confeſsion of thy weakneſse. And then when I ſee thee conuerted, thy minde inlightned, thy proud brawling hart quieted, and al thy actions by knowledge of thy ſelfe gouerned: I ſhal not onelie ſay with thy ſelfe that thou liueſt wel, but that thou ſhalt alſo die well, and at the day of iudgement with Chriſte

farewell.

Yours ſo long as you are in ſubiection *to your Husbands.*

I. T.

The Hauen of pleasure, very profitable and pleasant for all sorts of People.

We must carefullie fixe our eies, and lift vp our mindes to God the Father, thorough our Lord Iesus Christ.

Chapter. 1.

WHosoeuer is desirous of his owne saluation, and coueteth to prouide vvell for himselfe: and whosoeuer in this life, affecteth with diligent watch and warde, boldly and confidentlie to withstand such imminent casualties and discommodities, as doe violentlie assaile vs euerie moment; let him fasten his eies vpon God our heauenlie father thorough Christ, and let his mind be alwaies erected towards him, from whom as from a most plentifull fountaine it was first deriued, and let him not elsewhere looke for or followe after anie other helpe of his saluation, but lette him trust and leane to this God alone, let him worship, reuerence, and loue him, and let him in confidence and faithe of his Sauiour, require from him all things that appertaine to his saluation. Afterward, let him earnestly

neſtlie ſifte and attentiuelie meditate with himſelfe, vvhat liberalitie God hath vſed tovvards mankind, with vvhat ornamentes and guiftes of Nature hee hath adorned him, vvith vvhat dignitie and authoritie he hath ſet him out, and to vvhat honour and glorie he hath exalted him, that was formed but out of the earth.

What great thinges God the Creator of all things, hath beſtowed on man.

Chapter. 2.

AS the form and external ſhape of mans bodie (being loftie and boult vpright tovvardes heauen, whereby hee may learne to lifte vp his eies to that place from vvhence he had his beginning) is more notable and more artificiallie and comelie made then anie other liuing creature whatſoeuer: ſo his inyvarde ſhape doeth ſo vvonderfullie adorne him, that hee is conformed and made like to the verie Image of God himſelfe, that is, hee doeth repreſent and reſemble the verie eſſence of his maker, yea and approcheth verie neere the Nature of his Creator. Which excellent and infuſed povver from aboue, conſiſteth vvholie in his minde and ſoule: which vvas dravvne out of his firſt patterne, euen the treaſurie of Goddes ovvne Diuinitie. By vvhich heauenlie guift man obtained to bee indued with reaſon, iudgement, and vnderſtanding, vvas made capeable of heauenlie doctrine, and was vnited vnto him by the knowledge of him, and faith

2 Cor. 3

in

in him, and ſo is wholie transformed into him. And this chiefly aboue all other notable prerogatiues hath man obtained: that ſeeing God hath made all other creatures ἄλογα, that is altogither dumbe and deſtitute of ſpeech and vtterance; God hath giuen vnto man the guift of ſpeaking, vvhereby to communicate with others the thoughtes of his minde, and to be able to ſhevv the conceiptes of his heart. And (which is chiefe of all and moſte acceptable to God) with his voice to magnifie his Creator, and to honour him (whoſe knovvledge hee hath conceiued by faith in his heart) with al praiſe, laude and glorie. For by this meanes not onelie the Maieſtie and glorie of Gods name is extolled; but alſo (as farre as mannes wit is able to ſtretch) he rendreth all thankes for benefites receiued: ſhewing a teſtimonie of a thankfull and readie minde tovvarde ſo liberall and louing a father. For ſeeing God hathe no need at all of our goods, he requireth nothing of vs but loue and thankefulnes. Pſal. 15.

That there is nothing more deare vnto God then man, and that all thinges were made for his vſe.

Chap. 3.

BVt as God is not onelie eſpeciallie affected tovvards manne, and hath adorned his ſoule & mind (in which his Diuinitie ſhineth) with manye and notable Ornamentes: but alſo furniſhed and garniſhed it aboundantlie vvith externall guiftes and large poſſeſſions

of thoſe things that nature (as the miniſter of god) doth plentifullie poure vppon him, and hath giuen vnto him power and authoritie ouer the whole earth, yea euen to the pooreſt Cobler and meaneſt man in the world; vvho doth no leſſe enioye the liberalitie of his Creator, and the viſible pleaſure of the vvhole vvorlde, then any King abounding in wealth and riches: ſo that hee is not conuerſant in the large Theater of this worlde as a ſtranger, or tenant that is alienated from the poſſeſſion of vvorldlie goods, but as κοσμοπολίτης, that is, a Citizen and free holder of this world, and lord of all things that the earth bringeth forth. For to his vſe, profit and obedience, were al things created vnder the Cope of heauen, or vvithin the compaſſe of Sea & lande. Which Dauid wondring at, confeſſeth the vvorkes of God in theſe verſes. O Lord our God how wonderfull is thy name through all the vvorlde, becauſe thy glorie is exalted aboue the heauens. What is man that thou art ſo mindfull of him, and the ſonne of man that thou ſo careſt for him? Thou haſt made him but a little lovver then God or his Angels, thou haſt crovvned him with glory and honor, and haſt made him ruler ouer the vvorkes of thy hands, thou haſt brought all things vnder his feete. Wherby he ſhevveth vvhat eſtimation God hath of man nexte after Chriſt, and hovv he regardeth him, to vvhom all the vvorlde is ſeruiceable and obedient: ſo that not onlie all thinges created were made for his vſe and commoditie, but alſo Chriſte vvas ſubiect to death for his ſake, by vvhoſe grace and merites the father giueth vs all things abundantlie.

Geneſ. 1

Coſmopolites

Pſal. 8.

Rom. 8

What

What great thankfulnesse man oweth to Godward.

Chap. 4.

BVt aboue all other thinges this ought to stir vp the mind of man to giue vnto god a more then ordinary loue & reuerence: that when he vvas estranged from GOD, and through breach of his commandement cast into eternall death; our heauenlie father through the singular fauour and merits of Iesus Christ, receiued him againe into grace. For Christ pitying mannes destruction, hath reconciled him to his father, by purging him vvith his bloud, and ouercomming death, and shaking of the tyranny of his most deadlie enimie, to whom he was bound, and as it vvere tied with an earnest penie, set him at libertie by his resurrection, and restored him againe to his inheritance of the kingdome of heauen. So that as Paule vvitnesseth, vve are no more the alians or strangers of God, but citizens and heires, yea and friends and houshold seruants with him, that is, built vpon the foundation of the Prophetes and Apostles, euen Ephes. 2
Christ Iesus the head corner stone, by whome vvee haue accesse and entrance by one spirit vnto the fa- Titus 3
ther. Wherefore, vvhen any one by the helpe of sound doctrine thorough faith and the vvashing of our redemption, is ingrafted into Christe, and as Paule saith, by the renevving of the holy Ghoste, 2 Tim 1.
vvhom he hath plentifullie poured into vs, haue obtained grace and inheritance: it is verie meete, and the repairing of our saluation requireth, that placing

all hope and faith vppon ſo bountifull a father, and vppon his ſonne Ieſus Chriſt, whoe hath aboliſhed death and ſinne, wee ſhould ſubmit our ſelues vnto him, and make good our liues, maners, and affections to him, and that vve ſhoulde endeuour with all puritie of heart, holy and blameleſſe conuerſation, with dailie and feruent praier to binde him vnto vs, to the ende we may obtaine his grace and fauor.

What profite Baptiſme bringeth to man, and what it warneth vs to doe.

Chap. 5.

BEcauſe Baptiſme or the holie waſhing, is the firſt entrance, doore and porche into the Congregation and companie of the faithfull, it bringeth vs to the truſte and hope of our ſaluation. For by faith and repentance (that is, the deteſtation of our former life) our bodies being mortified and mindes renewed, wee are ingrafted into Chriſt, who vvaſheth avvay, cleanſeth, and aboliſheth the ſpottes and ſinnes of our ſoules vvith the vſe of this externall ſigne, by pouring into our mindes the holy Ghoſte, vvherby the certaintie of our ſaluation once conceiued, wee boldlie cry *Abba* father. Which prayer or inuocation beeing doubled and oftentimes repeated, is ſo forceable and preſent at hande to helpe, that it obtaineth all thinges of our bountifull father: ſo that we direct our prayers, vovves, requeſts, and ſighes, to him thorough Chriſt. For vnder this captaine and Mediatour vvhich hath aſſured his Grace vnto

1 Iohn 5
Iames 1.

to vs with his bloud, we shall obtaine all things that are profitable for vs, and our prayers shall neuer returne vnto vs fruiteleſſe and in vaine. For the eares of ſo bountifull a Father are not ſtopped at their praiers, for whoſe redemption he hath beſtowed his onelie ſonne.

After God wee muſt bee charitable to our Neighbour.

Chap. 6.

NOwe as our loue tovvardes GOD ought to be ſo great, that vve ſhoulde ovve all thinges vnto him, and that all humaine powers of our mindes and harts, or ſoules and ſpirites, ſhould be poured out tovvardes him: ſo ought there no leſſe intire loue and charitie to be ſhevved towardes our Neighbour (that is, euerie one of our ovvne nature and condition) then wee ſhewe vnto our ſelues: to the ende all of vs may perfourme our duties cheerefullie to God. Deut. 6 Leuit. 7 Mark. 12 Luke. 10

And if at anie time neede require, and occaſion bee profered (which we ought quicklie to catch) to helpe the poor, and to ayde him both with counſell and money. For this is the chiefeſt fruit of faith, and the moſte ſounde and certaine teſtimonie of chriſtian Religion.

What ought to bee the dutie of Children towardes their Parentes.

Chap.

Chap.7.

BVt as we owe all thinges to God,& many thinges to our Countrey and friends,so is our debt also very great to our parentes. What dutie and reuerence we ovve vnto them, I need not bestow much labour to write, because there is a naturall loue and good vvill ingrafted in al thinges towardes their owne, yea euen amongst the Heathen, as Christ vvitnesseth: yet so, that albeit this affection be dutifullie performed by the heathen,deserueth no praise,but onelie seemeth to auoide the crime. Neuertheless, this ought to be earnestlie imprinted in vs from our very infancy, that we carefullie and heartilie loue our parents, by whose helpe and ministerie, wee haue obtained our first entrance into this light, and our beginning of life: so that vvhatsoeuer reason biddeth and equitie requireth, wee shoulde bee dutifull and obedient to them, as we reade Christ was to Mary and Ioseph. For pietie,obedience and reuerence towardes our parents, is pleasing and acceptable vnto God, the which his strictlie prescribed vnto vs, both in the old and new Testament. This also is a notable saying of *Pittacus* the Philosopher: Looke what allowance thou bestowest on thy parentes, the selfe-same and no better expect from thy children. And the saying of our sauior Christ serueth excellently vvel for this purpose, in these words: Looke with what measure thou meetest (to thy parentes) the same shall (thy children) measure to thee againe. From this error and ouersight it commeth often to passe, that Parents

Math.5.
Pro.28

Luke,2

Exod.20
Deut,5
Matth.15
Ephes.5

Matth.7
Marke.4

rents find their children ſtubborn, diſobedient, nay altogither careleſſe of them, in ſuch ſort, that when their children come once to yeares, they ſcorn and deſpiſe their parents admonitions: yea and that as a iuſt reuenge deſeruedly inflicted vpon them, bicauſe they themſelues were not humble, obedient & kind to their parentes before; proudlie, ſcornfullie, and cruelly checking and bitterlie controlling them.

Marke this you that wil haue no appearance of euill in your houſes

How euerie one ought to carie himſelfe, towards them that are their inſtructors.

Chap. 8.

GIue no leſſe honour to thoſe maiſters that inſtruct and garniſh thy minde with learning, then thou doeſt to thy parents. For thus did *Iuuenal* commende his forefathers and prayed for them, becauſe they honoured them with no leſſe loue and kindneſſe then they did their parents, ſaying:

——*Dent*, inquit
Dij maiorum vmbris tenuem & ſine pondere terram, Satyr. 7.
Spirantéſque crocos, et in vrna perpetuum ver,
Qui præceptorem ſancti voluere parentis
Eſſe loco. Which is word for word:

God grant our elders ghoſts may haue light earth that wanteth waight, Sweete ſpices, and a laſting ſpring within their buriall potte; vvhoe woulde a maiſter ſhould be had in place of reuerent ſire.

(Which becauſe it ſmacketh ſo much of Heatheniſme, whoe vvere woont to burne their dead corps, and put their aſhes into a potte, I haue thought good to turne it after this ſort into the beſt

Christian sence and rime I could.

God grant our ancestors may come to graue in peace & rest,
And at their resurrection with heauenlie ioyes be blest:
Who made their sons to reuereuce their maisters w like feare,
Which they expected for theselues how rich so ere they were.

lib. 2. cap. 10. And *Fabius* admonisheth his disciples, that they shoulde loue their maisters no lesse than they doe their studies, and esteeme them to bee parents, not of their bodies, but of their mindes. For to be borne and to be instructed, are equals and almoste of the same nature: for the one bringeth foorth the bodie, and the other fashioneth the mind. Now, if the parentes indued with all knowledge of humanitie, doe take the paines themselues to instruct and teache their children: or if they themselues be destitute of those helpes, and hire a learned maister to instruct and helpe to bring them to learning and wisedome: they can bestow nothing on them more profitablie, then by that meanes to decke and adorn them with vertue. For by framing their liues after this sorte, their mindes are not onelie beautified with excellent vertues; as soundnesse of life, honestie of manners, chastitie, meekenesse, placabilitie, modestie, curtesie, iustice, temperance, and familiaritie: but also willinglie bringeth them, or almost against their wil carieth them to vvealth, dignitie and honor, to which learning openeth them the waie.

Who aboue al others ought to be reuerenced in this life.

Chap. 9.

Rom. 13 SEeing ỹ as Paule also teacheth, euery one ought to bee honoured according to his calling and de-

degree: so ought we chiefelie to performe this dutie to olde age (whither wee all hasten) to the graye headed, and such as are wel stricken in yeares. For so saith Moses by the commandement of GOD: Before the gray headed arise, and honor the person of the aged. *Lycurgus* also the Lavvgiuer of the *Lacedemonians*, decreed the same to be kept, willing vs to giue greatest honor, not to the riche and vvorshipfull, but to those that were aged and stricken in yeares. And surely olde age was neuer so muche honoured as then. Hitherto must also bee referred all magistrates, counsellers & gouernors, by whose wisedome and authoritie the safetie of the Commonvvealth is maintained, and all thinges are gouerned quietlie and peaceablie. To these wee may adde, all such as are of approoued honestie, men of ripe age, Gentlemen sprung from a good house, and men indued with the studie of letters, and ornamentes of learning. But to such as are resident in the office and ministerie of the Church, and do take great paines in framing the mindes and correcting the wicked maners of men: to them doe I yeeld the greatest and chiefest honour. For Paule biddeth vs account those elders worthie double honor, who in grauitie for maners, age for wisedome, and integrity for liuing, doe shine before the flock and feed them with holsome doctrine, and the pure & syncere food of the word of God; giuing and bestowing on them all thinges more amplie and plentifullie, not onelie reuerence in regard of their age, but prouision sufficient to maintaine their liues, and such things as are necessary for their houses.

Leuit. 19

Rom. 13

1 Tim. 5.

Rom. 12, 13
Phil. 2

What profit inſtruction bringeth to men, and of what ſort it ought to be.

Chap. 10.

WE ought to haue a great regard after what ſort we be inſtructed. Wherefore, when firſt our age is moſt capeable of learning, and moſt addicted to the ſtudie of good letters, let it be aptlie indued with the noble and liberal ſciences: for by them is the nature of man beſt framed to honeſtie, and ſooneſt garniſhed with the attire of humanitie. But our beſt leſſon for inſtruction, muſt begin at the framing of good manners. Wherefore, when a young man is prepared to ſtudie, let him firſt learne good behauior; and then eloquence, or the art of Rhetorique: which as *Plinie* ſaith, can hardlie be conceiued, except one be well nurtured, becauſe the manner how to liue well is of more force then the order how to ſpeake well; and foundneſſe of liuing is a great deale more to be wiſhed, then elegancie of ſpeech: albeit indeed theſe two ſhould be ioint and vnſeparable companions, and the one to be aſſiſtant vnto the other. After the ſame ſort may wee reaſon, as concerning choice of words, and iudgement of matters. For albeit the knowledge of matter more then of wordes, is to be wiſhed: yet muſt the matter it ſelfe bee declared in euident and plaine wordes. Nowe the precepts of life which bring an ornament to the minde, and inſtructeth it in pietie, albeit they bee in themſelues honeſt and profitable; yet as *Lactantius* and *Fabius* ſaie, they obtaine a greater power and force to perſwade

In Epiſto.

Lib. 1. cap. 1
Lib. 1. cap. 3

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ſwade when their beautie is ſet out with the cleerneſſe of Oratorie. For thoſe thinges that are taught in their kind, and ſet out with skilfulneſſe of ſpeech, doe more powerfullie pierce into the mindes of men. And albeit, we bee vvholie giuen to vvordes (as ſome Smatters are that are vvholie ignorant of the matter) yet is it better to coine eloquence and fineneſſe of phraſe to wiſedome, leaſt old wordes that are barbarous, fooliſh, and quite out of vſe, doe creepe into our ſpeeche and ſentence: whereby a ſententious Oration is rather obſcured then anie waie opened. But if to picked and neate wordes wiſedome be vvanting, vvhereby there reſteth no grauitie in the ſentences, blunt & rude wiſedome is rather to bee preferred, then babling and fooliſhe fine ſpeeches commẽded. For as *Cicero* ſaith: the foundation of eloquence (as of all other thinges) is wiſedome. And therefore excellentlie wel ſaide *Horace*, which all men may followe in their ſeuerall profeſſions, when hee ſayeth: *Lib. 2. de orat*

Aut prodeſſe volunt, aut delectare poetæ,
Aut ſimul & iucunda & idonea dicere vitæ.
Omne tulit punctum, qui miſcuit vtile dulci,
Lectorem delectando, pariterque monendo. *In arte poe.*

The Poets either wiſh to pleaſe or els to profit thee,
Or iointly ſpeake thinges that to life will fit and pleaſing bee.
But he doth al good method keep, which pleaſing profit brings,
And which doth warne and yet delight the Reader in al thinges.

Novv the holy ſcripture inſpired by the holy ghoſt, vvanteth no humaine helpe, for it affecteth not ỹ mind with eloquence and fineneſſe of words, but by a ſecret and certaine diuine power, draweth and transformeth the mindes of men. Which Paule himſelfe doth wit- 1 Cor. 2

neſſe to the Corinthians, where hee ſaieth: When I came firſt vnto you and laide you open the Oracles of God, I vſed no glorious wordes or brags of wiſdome: neither was my ſermon or preaching vnto you in the perſwading words of mans wiſedome, but with a heauenlie and powerfull demonſtration, that your faith might not ſtande in the wiſedome of men, but in the power of God. By which wordes, hee doth not reiect grauitie in wordes and ſentences, wherevvith he himſelfe was plentifullie furniſhed; neither doeth hee depriue himſelfe of the force and efficacie of perſwaſion, whereby with firme reaſons and fit words he draweth mens minds to the knowledge of the truth: but would thereby warn the profeſſors of the goſpell, not to truſt to the force of Eloquence, to draw mens mindes vnto them with inticing vvordes, but with the ſpirite and povver of God. So that by this you may ſee, Paule ſpeaketh wiſedome with the perfecteſt. Wiſedome in deede, not of this vvorlde, nor of the princes of this vvorld (that is of Orators who are defaced, and whoſe fineneſſe of Orations are vaniſhed) but hee ſpeaketh the wiſedom of God cloſde vppe in a myſterie, which more forceablie affecteth the mindes of men, and faſteneth ſharper prickes in them, then any humain doctrine decked and trimmed with moſt curious words.

Heb.4 For the word of God (as he ſaith) is liuelie and quick, more piercing then any tvvo edged ſworde, ſtriking thorough euen to the diuiſion of the ſoule and ſpirit, the ioints & marrovv, and a diſcerner of the thoughts and purpoſe of the hart. For thus ſaieth God by *Ieremie*. Are not my wordes as fire or a hammer that

Cap.23 breaketh the ſtones. And Dauid hee confeſſeth, hee

Pſal.118 tried the force and flames of Gods worde in his heart.

Pro.30 Moreouer Salomon confirmes it, ſaying: Euery word

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of God is a fierie buckler to defend all those that truste in him.

Wherefore let not the ignorant thinke, that Christian doctrine is idle and vnsauourie, which endueth mens minds with so heauenlie and wholsome vertues. For that the Prophetes of God were not vnlearned, but were perfectlie taught the knowledge of vvordes and matter, euen this is an argument: that there are dispearst in the bible so many notable parables, tropes, metaphors, comparisons, figuratiue speeches and similitudes, taken from Beastes and hearbes, and from the whole nature of thinges dispearsed ouer the whole earth, wherevvith the sermons of the Prophets are so decked and adorned, that you shall finde none so excellent in the vvritinges of menne; neither shall you anie vvhere finde such a maiestie of vvordes and sentences, that can so forceablie affect mennes mindes, or stirre them vppe to embrace so profitable Doctrine.

Whence the soundnesse of manners and best precepts are to be sought.

Chap. 11.

THou shalt perfectlie learne the soundnesse of manners and the most profitable waie to leade a good life, out of the decrees of our Sauior Christ, to whom we are incorporate and to vvhom we haue giuen our names, whose doctrine doeth so much the more forceablie affecte and transforme mennes mindes, in that it is deliuered by the inspiration of the holie spirite, and hath no dregs of this world admixed vvith it: it sauoureth nothing of old wiues superstitions (which is but a shadowe and certaine

certaine ſhew of Religion) but (which of all thinges is moſt profitable) is remooued farre from al kinde of Idolatrie: that is, from the adulterous and pernicious worſhip of anie other God. Wherefore to what kinde of life ſoeuer thou addict thy ſelfe, or what kind of ſtudie ſoeuer thou doeſt enter into, vvherin thou thinkeſt to abide and continue, thou mayeſt exerciſe thy ſelfe in the vvord of God and in his commandements: and from thy verie infancie imbrace this doctrine. For the mind of man indued from his tender yeares with the word of God, and defended by him as with a hedge, ſhall boldlie and povverfullie defend it ſelfe againſte al luſtes and monſtrous vices. Hence it came, that *Ierom* comfortablie ſaith: It is a good thinge for man if hee haue taken vnto him the yoke of God from his youth. For as *Salomon* ſaith: Looke what vvaie a young man entreth into in his youth, that vvaie wil he not forſake when he is old. To which that ſaying of *Cyprian* agreeeth: That cannot be ſodainlie and vpon a ſtomach forſaken, which alvvaies vſed in youth waxeth olde with the aged. For what thing ſoeuer a man vſeth in his infancie, the ſame in olde age can hardlie bee lefte off. Hence comes it, that by continuall cuſtome, we ſee ſo manie olde drunkards, Lechers, and laſciuious men euerie where, in ſuch ſort, that as Iob ſaith: Their very bones are corrupt with the vices of their youth: that is, they haue liued ſo laſciuious and wanton beyond decencie and regard of their age, that their vices are grovven to ſuch a greatneſſe, that they can by no meanes ſhake them off.

Threnor.5

Pro.22

Iob.20

But there are ſome, who vvhen young yeares begin to be abated, and their wanton heate is ſomewhat aſwaged (for that age to vvantonneſſe is verie ſubiect) they leape backe and giue themſelues to thriftineſſe, and

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and blameleſſe conuerſations. So ſaieth *Cicero* in his Oration for *Celius*: There haue beene many moſt excellent and honourable men, in ours and our anceſtors memorie, whoſe luſtes of youth when they began to waxe colde, became in olde age men of excellent vertues. But as there be manie to whom this happeneth, who either are cloyed with the loathſomneſſe of their former liues, or by a ſecret inſpiration from aboue, or elſe by their friendes admonitions and exhortations ſtirred to more diſcretion: yet are there manie vvhoe carried awaie headlong with their owne opinion, are altogither fruſtrate of amendment of life: ſo that delay to them is dangerous, and the occaſion of repentance profered them ſlippeth avvaie, before ſuch time that with the hatred of their vices, they can lay hold on the profitable inſtructions of life. Wherefore it is better, all delaie ſet apart, to beſtow ſome labour in the poliſhing of our liues, and in our youth rather to accuſtom our ſelues to the beſt waie, then by procraſtination delaie the occaſion of a better life. The Apoſtle Paule vrgeth this in many places, and counſelleth vs in the courſe of this life to walke warilie and circumſpectlie not as fooles, but as wiſe redeeming the time, for the daies are euill. In which wordes, he warneth all ſortes of people in this life not to let ſlippe the oportunity of our ſaluation, but at all times to take it when it is profered, and to redeem it with the loſſe of al other things whatſoeuer, leaſt at vnawares contrarie to our expectation, we chance to be ouertaken in our careleſneſſe. Moreouer, Chriſt doth alſo ſtirre vs vp in manie places, awaking the negligent and careleſſe to watchfulneſſe, diligence and carefulneſſe; exhorting them by manie examples to attend to their ſaluation, as valiant and couragious ſouldiors, who placed in their corps

Epheſ 5
Coloſ 4

Galat. 6

Matth. 13
Luke, 12

of guard, ſtand alvvaies readie girte and neuer forſake their watch, leaſt anie at vnavvares breake into the campe. *Abacuc* vſeth the ſame metaphor, ſaying: I will ſtand vpon my guarde or watch tovver, and I will ſet my foot vpon my munition, and wil conſider what the Lord ſaith vnto me. Hee taketh on him the perſon of a vvatchmanne, which ſecretlie obſerueth the attemptes and ambuſhes of his aduerſarie, fixing his minde and cogitations vpon God, in vvhoſe truſt hee oppoſeth himſelfe againſt the enemy of mankinde the Diuell, and ſtops the entrance of him and his complices. Our Sauior Chriſt bringeth fit ſimilitudes wherevvith hee admoniſheth euerie one of vs of our duties: namelie, from a guarde or ſcout in an army, from the theefe and oppreſſor by night, from the ſodaine anguiſh of a vvoman in trauaile, from a bridegroom preparing his mariage: from the ſecret comming of a maſter of a familie: from the approch of vvar and deſtruction: from famine and imminent danger from a figge tree bringing forth vvilde figs: from the day of death and iudgement: with manie other wherwith he plucks vs by the eares, and makes vs attentiue to heare the works of our ſaluation. We haue a notable example deliuered to young menne to frame a good life by in Chriſt himſelfe when he was at that age: vvho grevve vp both in age and wiſedome before God and men; vvhoſe modeſty in good maners, made him gracious and fauorable amongſt al men: vvhom it becommeth vs chiefly to imitate, and by his example to approoue our pains & diligence both in citie & countrey. Now bicauſe our Sauior Chriſt at 12. yeares of age, ſhewed great note of his towardlines amongſt wiſe men, and ſpake manie things earneſtlie and to purpoſe, & vvhen he vvas asked anie queſtion would anſvver mildlie and modeſt-

Cap. 2.

Luke, 12
Matth. 24
1 Theſ. 5
2 Pet. 3
Matth. 25.

Marke 2
Luke 2.

modeſtly without any ſhewe of arrogancie or pride, which vices are wont to bee in the ouerhaſtie, foolhardie and raſhe wits of youth: I interpret Chriſt to haue great reaſon in this action to do it, to the end our yong men following his example, ſhould ſhew ſome ſign of their towardlines in their youth, & giue ſome hope to their parents and others, that they are like to become vertuous. But becauſe they haue need of a conductor which as a guide may ſhew them the vvaie, I wil ſhew them the path wherin they ſhal go, & what examples of life they ſhal follow, and to what authors they ſhall addict themſelues, wherby they may come to perfect knowledge, or at leaſtwiſe come neare vnto it.

What Authors we may beſt vſe to file the toung and inſtruct the mind, and what artes ought moſt eſpeciallie to be learned.

Chap. 12.

TAke vnto thee ſuch choice Authors, that thou mayſt ſet them before thee as moſt honeſt to read, and profitable to follow. For it is a verie fooliſh thing in imitation or emulation, not to follow the beſt patternes. Sowing hath taught vs that in the verie nature of it, in which we are vvont to commit the beſt and fineſt vvheat to the furrovves of the earth. The ſame alſo is vviſelie regarded in grafting, in vvhich vve take the beſt and fruitfulleſt ſiens or ſhootes, and graft them on another tree. Yea and which is alſo wont to be obſerued and kept in painting, Muſick, Poetry & Oratorie: in al which ỹ curious æmulator doth not deſire to imitate ỹ perfecteſt patterns & ſuch as are don at an inch. And this doth Paul alſo teach vs to obſerue in thoſe things that belong to godli- 1 Cor. 12

godlineſſe and the giftes of the ſpirit, that wee might attaine and come to thoſe things that are moſt powerfull and excellent. For vvhoſoeuer frameth either his ſtudie or courſe of life after this ſort, ſhall neuer repent himſelfe of his labour & paines beſtovved theron. This alſo is a common practiſe amongſte them, that addict themſelues to anie kind of ſuperſtitious liuing, and of ſuch alſo as are rude of ſpeech, which becauſe it is not in vſe among the learned, are forced to take great pains to vnlearn their Barbariſme. In which practiſe, methinkes the mother and nurſe of good learning, Italie and the learned Greece are much to be praiſed: vvhoſe cuſtome France & the Low countries ceaſe not to followve, in that they laie before their youth the beſt patterns of learning. For by this means it falleth out their youth are not onely indued with puritie of vvords, and elegancie of ſpeech, but alſo quicklie attaine to the knovvledge of the matter.

The Authors iudgement on Heathen writers.

Chap. 13.

ALbeit there bee manie vniuſt iudgers of cauſes, vvhich doe exclude and hiſſe out of al ſchooles prophane Authors (as they improperlie call them) and will not that any examples, either to file the toung, or frame a good life to bee fetched out of them: yet are there Poets and Orators, both comical, tragicall, and hiſtoricall, which may helpe the ſtudious youth to the knovvledge of vvords and matter, to the noble and liberall Sciences, and to ſounde and perfect diſcipline: yea, they doe open a ſpeedie and eaſie paſſage to all of them. Deſeruedlie therefore and for great cauſe, are

theſe

these studies renowmed, vvith the names of humanitie and more excellent learning, becauſe they doe indue our tender and young youths with curteſy, meekneſſe, and pleaſing conditions. From theſe ſtudies alſo, men of more yeares and riper diſcretions, do gather honeſt delightes, and ſhake off the troubles of this life vvhich are readie to ouervvhelme them in their buſineſſe. And hence it came, that Saint *Baſil* ſurnamed the great, inuited and willed his couſins, not onelie to read holie and ſacred writers, but alſo earneſtlie to peruſe the vvorkes of Orators and Poets.

Of Poets, and what profit youth and age get by reading them.

Chap. 14.

HOvv exact an inſtructer of toung & maners an Orators kinſmanne a Poet is (by which name is meant a teacher of the liberall artes and of good life) *Horace* in theſe verſes follovving ſhevveth:

Os tenerum pueri balbumque poeta figurat,
Torquet ab obſcœnis iam nunc ſermonibus aurem,
Mox etiam pectus præceptis format amicis,
Aſperitatis, & inuidiæ corrector, & iræ,
Recte facta refert, orientia tempora notis
Inſtruit exemplis, inopem ſolatur & ægrum. which is:

Lib. 2. ad Auguſt.

The Poet frames the tender mouth of euery ſtutting child,
He turns his eares frō filthy words (& makes his ſpeech more (mild)
And after ẏ he frames his hart with precepts as a friend,
His churliſh ſpeech, his enuious looks, and angry heart amends,
His good deeds tels, his youth inſtructs w̄ patterns that be plain,
He comforteth the needie man, and him that pines vvith paine.

And after he repeateth certain profitable precepts, as not to vſe youth too ſeuerelie, not with threatnings or imperiouſlie, leaſt they be weary of wel dooing, but rather with that moderation & art, that horſe keepers and breakers doe their ſtout horſes, whoe by gentle handling and ſtroking of them, doe bring them to mount and reare vnder them, and with a kinde of artificiall playe, as Virgil ſaith:

vir. georg.3 *Inſultare ſolo, ac greſſum glomerare ſuperbum*, which is

To prance on ground, and amble out a verie ſtatelie pace.

Neither do the delights of theſe ſtudies ſtirre vp the mindes and courages onlie of young men, but is alſo of great vſe vvith the ancient, if at anie time they haue leiſure to breath themſelues from their buſines abroad and to ceaſe from their ſerious and waightie affayres elſewhere. *Cicero* and *Fabius* doe vvitneſſe, that there were an ancient kinde of Poets, renowmed in former ages before *Theophraſtus*: for it is manifeſt they vvere the firſt that brought the rude, runnagate, and wilde men liuing like beaſts, into a ciuill kind of life & ſocietie, which *Horace* alſo finely expreſſeth in theſe verſes:

Lib. 10. cap. 1

In arte. Poe.

Syluestres homines ſacer interpresque Deorum,
Cædibus & victu fœdo deterruit Orpheus,
Dictus ob hoc lenire tygres, rabidoſque leones,
Dictus & Amphion Thebanæ conditor arcis,
Saxa mouere ſono teſtudinis & prece blanda,
Ducere quo vellet. Fuit hæc ſapientia quondam
Publica priuatis ſecernere, ſacra prophanis,
Concubitu prohibere vago, dare iura maritis,
Oppida moliri, leges incidere ligno.
Hinc honor & nomen diuinis vatibus, atque
Carminibus venit.

Good Orpheus th'interpretor of all the gods did fear
The ſauage men from murdrous facts and liues that filthie were,
And for that cauſe was Lyons fierce and Tygers ſaid to tame,

And Amphion that builded Thebes hath alſo had the name,
With ſound of lute and pleaſing words to moue & ſtir the ſtones
And lead thē where ſo ere he wold: ſuch force had wiſdom once,
To ſeuer each mans goods apart, the ſacred from prophane,
To prohibite adultery and wedlocks rites explane. (in wood,
To build vp townes & make good lawes which were ingrau'd
And thus they honord Poets once and verſes that were good.

Of the vſe and profit of Hiſtories.

Chap. 15.

SEeing that a hiſtorie, that is, a faithfull narration of thinges done, hath no leſſe profite then delight: for beſides the pleaſure we take in reading it, doth it not bring vnto vs alſo moſt plentifull fruites of wiſedome? Therefore it is verie meet and requiſite that euerie man do exerciſe him ſelfe therein. For that the fruite of a hiſtorie is verie great, *Titus Liuius* incidently declareth in theſe words. It is a hiſtorie that in the knovvledge of things is moſt profitable and fruitfull: there mayſt thou ſee and behold documents of al examples laid vppe as it were in ſome excellent monument: thence mayſt thou gather that which thou thy ſelfe and thy familie may imitate, and there mayeſt thou finde waies how to auoide bad enterpriſes, and dangerous euents. And when one demanded *Zeno* by what meanes a man may bee happie, if (ſaith he) thou behold attentiuelie the age that went before thee, that is: If thou diligentlie marke the Noble acts of thy Elders, and their excellent vertues. For a hiſtorie as *Cicero* ſaith, is the light of truth, ỹ keeper of time, the life and ſtrength of memory, the miſtris of our life & the meſſēger of antiquity, in which al things are written finely and plentifully, and as it ought to be faithfullie

faithfullie according as it vvas atchieued and doone. And as for the holie Bible, doeth it not lay open vnto vs a large field of Hiſtories, and ſhevve vnto vs plentifullie thinges done of olde? From vvhence vvee may gather profitable inſtructions and fitte patternes of a good life: of which manie of them do laie open to our eies and vnderſtanding the vvonderfull iudgements of God, and doe vvarne euerie one of vs, hovv deteſtable a thing before God is Idolatrie, the contempt of gods word, the irreuerent regarde of him, and the truſte in any other but him alone.

Of Comedies.

Chap. 16.

A Comedie is a neere kinſman to a hyſtorie, and a glaſſe of mans life, in vvhich one may ſee and behold his maners, affections, & the expreſſe image of all his life, vnder the perſon of another man; and may marke and obſerue thereby his ovvne vices and vertues; yea, and that as *Tullie* ſayth, after a pleaſant, elegant, ciuill, wittie, and mery faſhion: vvhich kind of exerciſes almoſte all Nations vſe in their ovvne tongue: and that ſometimes vvith ſuch a large ſcope and libertie of ſpeech, that as *Horace* ſaith, libertie among players became a vice, becauſe they vvere thereby more prompt to followv vice. For they did not in this their libertie, onelie defame the common and baſe ſort of people: but alſo diſquieted rulers and great menne, euen in the open Theaters of their Cities, and ſharpelie taunted them in vnſeemlie rimes. Yet if they had done this thinge without anie reproch or ſtaine of the good name of them that were good, and had not ſo inueyed againſt them with their ſeditious

ſeditious verſes, but had ſharpened their tongues againſt them onely that had deſerued it, then might it ſeeme tolerable: becauſe the touching of ſuche ſores might perhaps haue brought the ſicke to repentance, and haue put them in mind to haue regarded their duties. The Dutchman cals this licence *Batementen*, (that is in Engliſh, Priuate plaies) and the rime or meter their Enterludes end in *Rym oft Dychte* (that is rime or meter.) Now theſe delights and pleaſures of vvit, ought to be learned betimes while we are young, and not after vve are ſtricken in yeares: becauſe theſe ſtudies agree beſt vvith flouriſhing youth, albeit the auncient may ſometimes delight themſelues therevvith, hauing had a good ſmacke of it before in their youth. For thoſe thinges that are wholſome and profitable to vertue and honeſtie, let not him that is growne to a good age; no nor hee that is olde and farre ſtricken in yeares, be aſhamed to learne: for to learn good things there is no time too late, and to forſake vice neuer out of ſeaſon.

Of eloquence, and the art of ſpeaking which is needeful and profitable for all men what Language ſoeuer hee ſpeake.

Chap. 17.

RHetoricke or the Art of Oratorie, whoſe office is to ſpeake aptlie, diſtinctly & finelie; and with choiſe words and graue ſentences to intice and inflame the minds of his auditorie, is moſt needfull and profitable for ſuch as execute the o ffice of preaching, rule in a Commonvvealth, beare the office of Magiſtracie, for ſuch as are appointed to bee Maiors or ſherifes in Cities, and which muſt liue among diſcordes & ſtrifes

in a campe, ſedition and vprores in a Citie and Commonwealth, vvhoſe parts it is, and whoſe authoritie requireth to appeaſe the furious minds of a rude multitude, and to rule them with good counſell & words of authoritie. For ſubiects are not alvvaies brought to obedience by threatninges, feare, violence, crueltie, ſvvord and puniſhment (no they muſt not go ſo farre vnleſſe the matter cannot be appeaſed without thoſe bloudie remedies:) but they muſt be reclaimed from wicked enterpriſes to their duties, by faire words, holſome exhortations, and countenances ful of grauitie and conſtancie. The ſelfe-ſame wiſedome and diſcretion ought maiſters of families to vſe tovvardes their ſeruantes, and teachers of children tovvardes their ſchollers.

To what Artes the ſtudies of humanitie do open vs the waie.

Chap. 18.

THe ſtudies of humanitie and liberal ſciences doe not onelie poliſhe the toung with intiſing wordes and ſweet ſentences, but alſo auaileth to get the profitable and neceſſarie Artes of this life: to wit, Phyſicke, Surgerie, and the Ciuill Lavve, and (in which the minde of man taketh great ioy and pleaſure) Phyloſophie; not onelie humaine, but alſo Diuine, vvhereby through Chriſte to come to the knowledge, loue, and Faith in God. For all Artes in vvhich manne diligentlie exerciſeth himſelfe, muſt be referred hither, and onelie ayme at this white.

The profeſſors of vvorldelie wiſedome coulde neuer attaine to this: vvho wandering from the veritie did

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did thrust into mennes minds falshood for truth, vaine conceits for sounde opinions, forgerie for synceritie, doubtes for certaintie, and harmes for helpes: and all because they wanted the spirite of God. Now seeing that among all other artes, there are onlie three which bring not onelie honour and profit to the professours, (albeit profite shoulde not bee so much regarded) but also is of great vse to maintaine the liues of the common sort of people: thou muste betimes deliberate vvhich of them thou haste a desire to followve, and to vvhich by Nature thou art moste apte and fitte. Theologie (that is, the knovvledge of Diuinitie, giuen by the inspiration of the holie Ghoste) frameth the minde to godlinesse, and instructeth thee vvhich vvaie, or after what sorte GOD will bee vvorshipped, and painteth out vnto thee the vvaie of thy saluation, vvhich (so it bee soundlie deliuered) leaueth all other Artes so farre behinde it, as Heauen is distaunt from the earth, or as stronge thinges differ from the weake. That part of this knovvledge which indueth the minde with faith shewed out to the Worlde in the workes of Charitie, is necessarie for all menne to obtaine their saluation, as I haue elsevvhere more at large shevved: For by faith in Christe, vvee haue accesse and entrance in one spirit vnto the Father. Physicke prescribing a spare and temperate diet, prouideth for healthe by the vse of vvholsome receiptes, and healeth all diseases. This as *Plutarch* witnesseth, is of such accompt amongste the liberall Sciences, that for honour and pleasure, it is nothing at all inferiour to Ciuill and politique gouernement. And it bringeth suche profite vnto the studentes thereof, that besides the increase of all thinges belonging vnto house keeping, it is most healthfull for the bodye,

which is more excellent then large poſſeſſions. But what delight and profite the diligent ſeeing into the nature of herbs bringeth, together with the knoledge of their force and ſtrength, and what pleaſure and delight is in the anatomiſing and cutting vp of men and vvomens bodies, and in the diligent obſeruation of their partes: no man can be eaſilie perſwaded, vnleſſe by vſe & exerciſe he hath practiſed it. Now the knowledge of the Ciuill lavv hath alwaies bin had in great prize and eſtimation, vvhoſe office is to rule Cities by counſel, to eſtabliſh good Lawes in them, and to correct and amend them with iudgements.

Conſulere in medium, ac rebus ſuccurrere feſſis,
Parcere ſubiectis & debellare ſuperbos. Which is,

Pro. Celio.

To counſell men indifferentlie, and bring the wrongd to right,
To ſpare the humble and throw down proud truſters in their (might.

Which order if any man thinke to contemne, he (as *Cicero* ſaith) not onelie violentlie taketh avvay the bonds of true iudgement, but alſo of common profite and life. For by the helpe of the law we ſee Common wealthes to be vpheld, and all controuerſies betvveen Citizens and Countrie people, to bee ended in peace and tranquilitie, and that onelie by the authoritie of good lawes: whereby princes and magiſtrates do exerciſe iuſtice, and receiuing povver from God, do puniſh malefactors and wicked perſons: and on the contrarie, defend thoſe that are good. And therefore it is, that God will haue great honour and obedience performed to kings, ſuch as gouern the commonwealth, ſo they command thinges that bee iuſt and agreeable with Gods vvord.

Rom. 13

That

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That we must cleaue to some setled profession.

Chap. 19.

SEeing the most delectable studies do so please manie, that they onelie spend their time and waxe olde in them, neuer bending themselues to anie sound profession: I thought it not amisse to aduertise all men that desire to receiue anie fruit by learning, and would not spende their cost and labour in vaine, to addict themselues to that profession wherunto they are most fit by nature, least they should seeme to attempt any thing altogither againste Nature: then earnestlie to applie the studies of their professions whereunto they are addicted, and vvith all their force to attaine to the perfection thereof, that applying their studies after this sort, they may (so it may be gotten) attaine to a ful and perfect knowledge therein. And for other delectable studies, let him prooue them sometimes by fits, as it were breathing or resting himselfe from his setled labour, and yet with such a condition, that he quickly returne againe to the taske and office of his vndertaken profession, and call home againe his mind to his intermitted studies.

What studies and exercises are most profitable and fruitful, and what are hurtful and pernicious.

Chap. 20.

WE must also bevvare of that which diuers do practise in manie professions, which is, that we bestow not too much labour and paines about difficult, obscure, and altogither vnprofitable thinges: but if thou spende much care and

ſtudie vppon thinges that bee honeſt and worthie to be knovvne, I will highlie commend thee. For there are ſome, which buſying themſelues in ſome ſtudies, beſtow all their paines in thoſe thinges which are ful of toile, doubtes, and griefs, and yet returne no profite to their labour: as is that ouer curious marking and iudging of the ſtarres, a vanitie fetched from the *Chaldeans*: to which our raſh profeſſors leaning vnto, do certainlie tell what ſhall happen to men, to vvhat fortune they are borne, vvhat ſhall be the ende and ſucceſſe of all their actions: neuer asking counſell at the Prouidence of God, by vvhoſe will the whole worlde is gouerned: whoſe raſh and doubtfull predictions *Eſaie* quippeth, and laugheth to ſcorne ſuch as aske counſell and demande an Oracle or ſentence from ſuch deceiuers. For thus he derideth them. Let the ſoothſayers which contemplate the ſtarres of heauen, ſalute thee, and let them reckon the moneths, and thence tel thee things to come. *Ieremie* alſo doth the like. Learn not of the Gentiles, nor feare not the ſignes of heauen which the Gentiles feare, becauſe the lavves of them are vaine, and their demonſtrations are deceitfull and fooliſh. By which words, the holie prophets doe not altogither condemne and reiecte Aſtrologie, vvhich hath alſo her vſe and profit: but they ſcorne ſuch profeſſors of it, vvho vnder counterfait and deceiueable colours of Diuination or telling of Fortune, doe blind the common ſort of people, and deceiue them that are credulous with a vain expectation of things to come. A neere kinſman to this is Chiromancie or Palmeſtrie, which by looking on the lines and wrinkles of the hande, telleth woonders. The ſmoke and deceipt alſo of Alcumiſtrie, where the trifling Alcumiſt perſwades himſelfe he can turne ſiluer, braſſe, and manie other

Cap.44,47

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other thinges into gold. And which is vvorse then all these, Necromancie or Coniuration: vvho are wont to raise dead bodies out of their graues, and of them to aske Oracles and answeres: as vve read *Phytonissa* did, who to gratifie *Saule*, brought *Samuel* or rather a counterfait and fained shape of Samuel, to be seene of him. 1 Kin. 29 Of the saide nature also, are those Diuinations, which call spirites to appeare in water and fire, which we may call Hydromancers and Pyromancers, and manie other iuglinges of diuelles and inchauntments of Sorcerers, Hariolation, Aruspitiation, Auguration, Auspication, that is Diuination by seeing into the bowels of beastes, and foretellings by the chirping and songes of birdes. To which also I referre al such witches, wisardes, hagges and Sorcerers, as doe hurt and annoie their neighbours Cattell, and vvith the helpe of the Diuell doe steale avvaie their milke and butter, spoile their harueste and vintage, and take awaie strength from men and maketh them so feeble and weake that they are altogither vnable to performe the dutie of marriage, of which strong men haue often complained to mee, lamenting that they vvere become Eunuches, and like Geldinges, to their owvne shame and their Wiues hurte and hinderance. To whome I haue laboured to giue remedies and preseruatiues, applying vnto them such hearbes as by the gifte of God, are verie forceable and of great efficacie against such inchantmentes. So that to tire the wittes with these witcheries, is not onelie superfluous and vnprofitable, but also deadlie and damnable. For by the lawes of God and man, they ought to be punished with Death: and such as with the helpe and furtherance of the Diuell doe exercise those wicked and vngodlie Artes, shoulde bee bounde to a stake and Deut. 18

burnt

burnt aliue with fierie fagots. By what meanes theſe inchantments may be reſiſted and expelled, I wil ſhew you in the end of this booke, where wee will intreat of the maieſtie of the name of Ieſus, leaſt heere I ſhoulde interrupt the order and courſe of my ſpeech.

We ought to haue no leſſe regard to our mindes and ſoules, then vnto our bodies.

Chap. 21

SEeing man is compact and made of a ſoule & bodie, we muſt with all foreſight haue a care of both. The ſoule is the chiefeſt part of man, and the bodie is the houſe of the ſoule: we vſe for the moſt part the commandement of the ſoule, and the ſeruice and miniſterie of the bodie; and therefore ought we to haue great care of both. For if we take care that our houſes ſtand not in a fennie nor plaſhie ground, & that the roofe or top of it lie not open to the winde and raine, nor that the vvalles do chop and chinke; & ſeeing that we take care that our garments be not duſtie, but that we ayre them, leaſt mothes and wormes doe ouercome them: hovv much more ought we to prouide for the body, leaſt the vices therof by conſent and law of fellowſhip infect the mind, and ſo remoue from one to the other. For *Horace* ſaith:

——Corpus onuſtum
Externis vitijs, animum quoque prægrauat vna,
Atque affigit humo diuinæ particulam auræ.

And if the body once with vice do outwardlie abound,
It waieth downe & fixeth faſt the ſoule vnto the ground.

To which agreeth that of the wiſe man, The bodie that is corrupt greeueth the minde and humbleth the

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the vnderſtanding, thinking manie things. Therefore ſome thinge muſt bee giuen to the bodie, by vvhoſe helpe (as *Plinie* ſaith) the ſoule is ſuſtained. And that did Paule verie well perceiue, when he forbad Timothie to drinke any more water, preſcribing him a moderate vſe of vvine, vvherewith hee might ſtrengthen his ſtomach, and be the more cheereful in deliuerie of the Goſpel. For the bodie being made perfect, is more profitablie ſeruiceable to the minde, not hindering or troubling it from contemplating and ſtudying of heauenlie things. But our chiefeſt care muſt be, to bring it an ornament to ſet it out, which may be done by no better meanes, then by a firme and conſtant faith in God, which lifteth vppe man to a certaine hope of immortalitie, and taketh awaie from him the feare and terror of death. And as food is the nouriſhment of the bodie: ſo is the worde of God the foode and nouriſhment of the ſoule, vvhereby peace and tranquillitie comes to the mind, then vvhich there can be nothing more to be wiſhed and deſired of man in this life. But with what anguiſhe and diſquiet of minde the wicked are vexed: what bitter torture of conſcience they feele, the verie external habites of their wicked bodies doe teſtifie. For wickedneſſe is ſuch a reuenger of it ſelfe, that looke into what mind it hath once entered, it neuer leaueth it voide of care, but alvvaies vexeth it continuallie with trouble. The which *Eſaie* expreſſeth in an excellent ſimilitude, fetched from the rage and ſtormes of the Sea, ſaying: The hart of the wicked rageth like the ſea, vvhoſe affections abound with filthineſſe and villanie: that is, their mindes which are defiled with vvickedneſſe and villany, are alvvaies tumultuous, troubleſome, and diſquieted. For how is it poſſible that he can lead a ſvveet and pleaſant life, or that

1 Tim. 5.

Cap. 57

his minde ſhould be at peace or reſt, who carrieth about with him a bodie infected with filthie and vicious diſeaſes, and a minde polluted with foule vices? Wherefore, ſeeing the greateſt parte of euils doe riſe from the corrupt affections of the mind, we muſte by all meanes poſſible abſtain from them. Moreouer, we muſt with the like care and indeuour, deliuer the body from al kind of diſeaſes, leaſt it carrie anie blemiſhe or contagion to the ſoule. For ſeeing that filthie and corrupt humors doe bring hurtfull vapours to the braine, they muſt of force prouoke the minde to manie miſchiefes.

What meanes a man may vſe to keepe his bodie in perfect health.

Chap. 22.

ASpare and temperate diet driueth avvaie all diſeaſes, and keepeth the body in perfect health, by taking thoſe thinges that are neceſſarie to corroborate ſtrength & confirme health. And theſe by *Galen* are called cauſes of conſeruation, becauſe they are fit to preſerue the ſtate of the bodie, ſo that vve fitlie and conuenientlie vſe them. Our later Phyſitians terme them vnnaturall cauſes, not becauſe they are againſte nature, but becauſe they are vvithout the bodie, and are not bred in vs as the humors are. In vſe and effect if vve take them not orderlie and in good ſort, they affect nature and her powers with ſundrie diſcommodities. And of this ſort is the ayre, meate and drink, ſleeping and waking, fulneſſe and emptineſſe, the affections and motions of the minde: all which mans bodie requireth to keepe and defend it. Now becauſe the

Artis medi. 85

the most powerfull parte of our health dooth consiste in a good diet: wee are greatlie to regarde what part hurteth and what profiteth the bodie. And becausse Gluttonie is no lesse loathsome then hurtfull and pernitious to health: let vs take no more meate and drink then the necessitie of nature requireth, that ỳ strength of the bodie may bee nourished and not oppressed. For a moderation in diet is moste profitable and necessarie for them that are studious of learning, and matters of great importaunce, for those that watch long and indure labour, and for such as execute publique offices: for temperaunce bringeth health and strength; it maketh the spirites both animall and vitall (which are ascribed to the hart and braine) to bee cheerefull and liuelie: so that whatsoeuer a man conceiueth in his minde, hee may perfect and execute it speedilie without anie molestation. But common experience shevveth by dailie examples, that excesse in diet, and intemperancie of life bringes diseases, hindereth good studies, troubleth honest cogitations, breaketh vvatchfulnesse, cloudeth the cheerefulnesse of the minde, quencheth the povver of the soule, maketh menne slothfull, vnmanlie, sluggishe, idle, sleepy, and to giue themselues vnto no excellent exercise.

Wherefore, vvhosoeuer addicteth himselfe to the studie of learning, and bendeth his minde to learne any matter of moment; must so moderate his affaires that he doe nothing after his owne lust, but that his desire be subiect to reason, applying all thinges to the vse and necessitie of life and Nature. Christ requireth the same of his professors, and reclaimeth them in these words to sobrietie: Take heed least at anie time your harts be ouercom with surfetting & drunkennes, & the cares of this life, & ỳ day com sodainly vpō you:

for it shal come as a snare vpon al that dwell on ỹ face of the earth. In vvhich wordes hee fasteneth sobrietie in the minds of men, and shaketh off the loue of earthlie thinges, and vvill haue them to continue in so doo-ing till the ende of their liues, least vvorse thinges hap pen vnto them. That also is an excellent saying of *Cornelius Celsus*: When thou commest to meate, too much facletie is neuer profitable, and too much abstinence is also as vnprofitable. For neither hunger after fulnesse, nor fulnes and vnmeasureable gluttonie after hunger, are any vvaie wholsome. Wherfore very fond are they and vnaduised, vvho hauing been at a supper, banquet, or feast, doe so pine themselues afterwarde with hunger, that oftentimes thorough faintnesse and weakenes of spirite, they giue vp the ghost, or at least-wise vvith sweet sauours must be fetched againe from their swounds. Others againe with ouermuch fasting & pinching their bellies with hunger, when they come to good cheere loade themselues so full of meate and drinke, that vnlesse they be vnbraced, would very neer burst: yet somtimes to sup liberallie, and to satiate him selfe at bankets in season and proportion, can neither be hurtful nor worthy of blame: the rather, if it be don moderatelie and in a mean, as kept within the bounds of temperance. For vvith such refections, sorrovv and sadnesse is expelled, vvhich vvith ouermuch care doe dull and darken the minde, vvhich maketh melancho-like students (their spirits being weakened and spent) to be froward, silent, churlish, and estranged from all good fellowship, and familiar conuersation, which af-fections ought to bee most estranged from louers of learning, politicians and schollers.

Lib. 1

We

We muſt take our meate at the liberal and bountiful hand of God, with grateful and thankeful harts.

Chap. 23.

NOw becauſe thorough the bountifulneſſe of God we do plentifullie and abundantlie inioy all his creatures, and that all of them from the beginning of the vvorlde were appointed to the vſe and profite of man: therefore ſo ſoone as thou art ſette downe at the table, before thou touche either bread or meate, lift vp thy minde to the Creator of all thinges, and deſire of him by praier, that all thinges which thou ſhalt receiue may be profitable to thee by faith, and powerfull to nouriſh and foſter our bodies: for neither the nutrimentall ſtrength, nor vegetatiue force conſiſteth in brothes and meats, but in the word of God, which indueth them with that vertue and ſtrength. Wherfore let vs refer al thinges to God: for beſides Paule, *Prudentius* alſo telleth vs from whome we muſt looke for our foode and helpes of this life, to vvit from God the father, by whom through Chriſte we obtaine all thinges: For thus doeth hee direct his praiers to God: 1 Tim. 4 Rom. 14 1 Cor. 9

Chriſte prius genitore potens,
Huc nitido precor intuitu
Flecte ſalutiferam faciem,
Fronte ſerenus & irradia,
Nominis vt ſub honore tui
Has epulas liceat capere.
Te ſine dulce nihil Domine,
Nec iuuat ore quid appetere,
Pocula ni prius atque cibos
Chriſte tuus fauor imbuerit,

Omnia ſanctificante fide,
Fercula noſtra Deum ſapiant,
Chriſtus & inſluat in patinas,
Seria, ludicra, verba, iocos:
Denique quod ſumus atque agimus
Trina ſuperna regat Pietas.

Chriſt with thy father moſt of might
Bow downe thy face that is ſo bright,
And looke on vs with thy cleere ſight
ſhine on vs with thy face:
That through the honor of thy name
We may without deſerued blame,
Prepare our feaſtes and take the ſame
in reuerence of thy grace.
For nothing is without thee ſweet,
To take our meate it is not meet
Vnleſſe Chriſts fauour firſt doe greet
and bleſſe our meat and drinke.
For all our feaſtes ſhould ſmacke of thee,
Through faith whereby vve holie be,
Then in our bankets we ſhall ſee
Chriſt ioy to ioy will link:
And to conclude what ere we are,
What ere we doe, wher' eate or ſpare,
The trinitie will haue this ſhare,
to rule vs as he liſt.

After the refreſhing of our bodies, he inciteth vs a-
Matth. 26 gaine by the example of Chriſt to thankfulneſſe. For
Marke. 14 our Sauiour after Supper, would not riſe from the ta-
ble till he had ſung a pſalme: whereby he woulde haue
vs to acknowledge all thinges to come from the riche
and bountifull hand of God; and by his good gift, be-
come profitable vnto vs. For thus doth he further ex-
hort vs to thanke God after meat.

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Paſtis viſceribus ciboque ſumto,
Quem lex corporis imbecilla poſcit,
Laudem lingua Deo patri rependat.
Sic nos muneribus tuis refecti,
Largitor Deus omnium bonorum,
Grates reddimus & ſacramus hymnos.

Our bodies refreſhed and meat once receiu'd,
The which our weake nature required to haue,
Let not God the father of praiſe be bereau'd.
So being refreſht with the giftes we did craue,
O father the giuer of euerie good thing,
We thanke thee and dedicate to thee a hymne.

There are ſundrie patternes of this kinde of prayer amongſte the beſt approoued writers: there are alſo many ſuch ſcattered heere and there in the Bible: but there is none of more force to obtaine that wee aske, then that which is preſcribed by Chriſt. For whatſoeuer we aske or conceiue in minde, ought to bee referred hither, or rather flow from this fountaine. For although it ſtand but of a few wordes, and is diuided but into ſixe or ſeauen members, yet is it ſo aboundantlie repleniſhed with myſteries, that it comprehendeth in it all things, which either belong to the glorie of God, our owne vſe and neceſſitie, or elſe to the vtilitie and profit of our neighbors. Matth. 6 Luke 11.

What regard we ought to haue of hoſpitalitie.

Chap. 24

NOw as touching that which belongeth to the intertaining & ordring of ſuch gheſts as thou haſt inuited to thy table, and of ſuch alſo as haunt and frequent to thy coſtes, thy feaſts and

and bankets vnbidden: thou muſt wiſely and circumſpectly conſider.

Rom.12
1 Tim.3
Titus 1
2 Pet.4
Heb.13
Luke,14

Firſt therefore it is very meete that all men regarde hoſpitality, which beſides others the Apoſtles doe commend,& Paul greatly requireth it in a biſhop,and that our houſes lie open for al honeſt citizens to come into. For *Cicero* ſaieth,it is a verie comely thing that great mens houſes ſhould lie open for honeſt and well knowne gueſtes. In which dutie of humanitie to the ende ambition,oſtentation, preparation, and reſpecte of perſon ſhould be auoided: Chriſt commanded the poore and needy to be called to his ſupper, hoping for neither reward nor recompence but only at the hands of his heauenly father, who rewardeth al thinges with intereſt. But becauſe there are ſome ſo braſen faced and impudent, who paſt all ſhame and honeſty do voluntarily intrude themſelues into bankets and feaſtes, and ſo ſoone as their panches are filled depart ſecretlie without taking leaue of their hoaſt: I think it very requiſite you put a difference and make good choyſe of thoſe you meane to make your gueſtes, ſo that none but ſuch as are modeſt and ſpare eaters be admitted to your bankets. And let all greedy guts, cormorantes, gluttons,rauenors,and tablehauntors, which againſt the wil of the maiſter of the feaſt do impudently come and thruſt themſelues into the houſe, be driuen out of the doores, or after ſome ciuill ſort bee put away;or if that cannot bee effected, to twite and floute them at ſupper with ſuch notable ſayinges and merry quips as may put them in minde of their dutie. To which purpoſe as there might be many pretty ſayinges alledged, ſo let this be faſtened on thy doore poſtes where thou ſuppeſt, to the end that ſtanding where they may read it, it may put them in mind of decency, and make them

aſhamed

aſhamed.

Vis conuiua meæ accubare menſæ?
Hæc ſeruа paradoxa: Neminem nec
Dentatis ſalibus, nec inuido ore
Suggilla, appoſitis cibis palatum
Apta. Quem nequeas probare, noli
Nec traducere, nec calumniari.
Æquales cyathos caue propines:
Frontis pone minas ſeuerioris:
Et profer Veneres, iocos, lepores,
Grates ſolue Deo hoſpiti rependę
Quod non meſſuit in ſuo nouali,
Hæc fac, ſi cupias bis eſſe gratus. That is:

Wilt thou at my table come ſit as a gueſt?
Keepe well theſe precepts, them flout not at boord,
Speake ill of no man, but eate the meate dreſt,
Whom thou diſlikeſt defame not in vvord.
Looke that thou drinke not nie cups alwaies drie,
I brooke not threatnings, nor browes that do frowne,
Talke thou of wit, and ieſtes, and venerie,
Thanke God th'hoſt reapt not a bare fallow ground,
This doe if thou wilt twice welcome be found.

Now that we ought not to neglect the familiar conuerſation of our bidden gueſts, but ſeeke to maintaine the lavves of humanitie and friendſhip, this prouerbe ſheweth, thou ſhalt not paſſe by my table nor paſtime. For vvhen our aunceſtors banquetted one another by turnes, they foſtred and cheriſhed their nevv beginne friendſhip with theſe notes, and confirmed it with cõmon hoſpitalitie. Wherfore our elders would blame them of diſloialtie and vnfaithfulneſſe, which vvoulde paſſe by their doores and not be partakers of their paſtime and good cheere: that is, breake the badge of amitie, and violate the lavv of friendſhip; ſo that they

vvere knit togither by hoſpitalitie and conuerſation, and by partaking one of anothers table. To this badge of friendſhip belongeth Dauids complaint: who taking vpon him the perſon of Chriſt, accuſeth his frend that vnder a fained ſhew of honeſty and colour of godlineſſe, ſhrowded diſloyaltie and vnfaithfulneſſe. For after this ſort doeth hee expoſtulate and reaſon vvith him. The man that I fauoured, in whom I hoped & put my truſt, hee vvho eate of my bread: that is, liued with me and tooke part with me at meate, he lift vppe his foot againſt me. Now I could verie wel haue born it, and with leſſe indignation, if mine enemie crying open warre by his heraults, had ſet vpon me: but for him that vvas my moſt familiar friend, & with whom I was wont to communicate al my ſecrets, to intende craft, deceit, and guile againſte mee, to ſet himſelfe againſt me and kicke me with his heele, is ſo intollerable, that I cannot indure it. Iny like manner is Chriſt mooued, and for the ſame fact: ſaying, Hee that eate bread with me, he hath lift vp his foote againſte mee: that is, My domeſticall enemie (then which there is none more dangerous) goeth about ſecretlie and priuilie to oppreſſe mee. A metaphor borrowed from ſuch friends as at the firſt ſhew ſeeme to bee friends indeede, but at length with their deceiptfull poiſoned heartes doe ſo ſecretlie ſtrike one and ſpurne him behinde his backe, that hee cannot tell whoe it is that hurtes him. The Dutchman termes this by a prouerbiall figure, To ſtrike one with the edge turned from him: that is, making a ſhew of friendſhip before his face, but behinde his backe an open enemie. For thus ſaie they: *Van vachten, ende met de cromme-pticke ſticken:* (that is, A ſleepe or behind his backe.) Dauid hath another complaint, much like vnto this, vvhere he

Pſal 40. Iohn 13

he lamenteth himſelfe to bee iniured by him, vvhoſe familiaritie he moſt vſed, and who was tied vnto him in a moſt ſtraight league of friendſhip, yea and the onlie partaker of all his counſelles, and to vvhom he onlie reuealed his ſecretes, ſhaking him vppe thus for the greatnes of his fault. If mine enemie hadde ſpoken il of mee I coulde haue borne it, and if they that hated me had lifte them vppe againſte me, I could perhaps haue hid my ſelfe from them: but thou man that waſt partaker of my ſoule, whom I tooke for my guide and onelie friend, which eate at my table, and was conuerſant with me in the Temple of God, &c. Which verſes are verie patheticall, that is, full of affection: wherby he declareth, howe greeuouſlie and with what indignation he did indure him, that ſhrouding himſelfe vnder the ſhape of a friend became vnto him a deadlie enemie, that openlie and priuatelie ſought his deſtruction. Wherein he excellentlie painteth out a craftie and deceitfull man, who vnder the viſard of a certaine counterfait loue and friendſhip, doth flatter his friend in vvorde, ſhew, and countenances, when invvardlie he hatcheth poiſon to deſtroy him. Which made him in theſe wordes to aggrauate his diſloialtie: His words are as butter in the mouth, but hee pitcheth a battaile againſte mee in his hart: yea, his words are as ſmooth as Oyle, but his deedes are as ſharpe as ſwordes or dartes. By vvhich ſimilitude, hee painteth out faithleſſe and malicious friendes, which vtter one thing in wordes, and pretend another in their heartes, vvhich carie bread in one hande, and a ſtone in the other. Of vvhich diſloyaltie Iudas Iſcariot was a notable example, and manie more by him learned to deceiue theyr friendes. Pſal. 54

Of the care and gouernment of a houſe.

Chap. 25.

TOuching that vvhich appertaineth to Oeconomie, that is, the gouernment of a houſe, which as Tullie ſaith, is the ſeruant & handmaide of the bodie to ſtrengthen and adorn it: it behooueth euerie man to be vviſe and painfull in it, that the increaſe of it bee referred to the neceſſarie vſe and commoditie of this life, and not to prodigality and delicacie; not to great cheere and vnmeaſureable making of bankets, which vvaſteth vvealth and conſumeth it be it neuer ſo great. Wherefore in decking the table and making good cheere, good husbandrie and moderation of diet ought chieflie to be regarded, and all prouocation of gluttonie and luſt to be earneſtlie auoided; and to be ſhort, all banketting diſhes and iunkets which are vvont to be brought in at the end of the feaſt when euerie mans ſtomach is ſatiſfied, whereby vve are afreſh prouoked to eate. This prodigalitie and exceſſe, beſides the ſpending of a mannes wealth, and the bringing of manie diſeaſes: vvhen the wine beginneth to warm vs it ſtirreth vs to wantonnes, moueth the loines to letcherie, and maketh the ſecret and hidden partes of man and vvoman, to bee affected to luſt, whereby we begin to itche or (that I may vſe the Apoſtles vvordes) to burne: that is, to be more forceablie prouoked to venerie. Wherefore Paule woulde haue vs doe nothing to increaſe the luſtes of the fleſh, but to refer and doe al thinges to the neceſſitie and vſe of nature, and not to wantonneſſe and pleaſure, which is hurtfull both to bodie and minde. For there is no man that doth ſo much oppoſe himſelfe againſte the

Epheſ 5

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Rom. 13

ſence

sence of nature, that he could indure his owne body to be hated, but rather as Paule saith, he nourisheth it & cherisheth it, as Christ doth his church. By vvhich example, the apostle would haue husbands to loue their vviues, and care for them as he would do for his ovvn bodie, performing those things to thē, ẏ Christ doth to his welbeloued spouse the church. But in guiding a house well, and in seeking the augmentation and increase of it, to the end al thinges may be done without shame; thou must so order euerie thing, that thou neither incur the name of a prodigall and wastful spender, nor of too couetous and neere a niggard. For as thou must increase thy stocke with good husbandrie, and augment thy wealth with sparing; so must thou not bring it to such a straight, that thou defraud thy nature of her right, nor pinch thy familie with vvant and necessitie, like the filthie & greedie snudges of this world, nor yet be like to those bankerupt bellie gods, vvhich spend their gains and patrimonie prodigallie, inuiting they care not vvhat spendthrift companions to associate them, till al be spent. But, as *Terence* sayeth, He must needes spende that gaineth: So as *Plautus* saieth, There is no gaine where expences exceed. And as the Dutchman saith, *Stelt v teringhe naer v neringhe*: So I may saie (in conuerting it to our English prouerbe) Cut your coate according to your cloth. Wherby it appeareth, that vve must moderate our expences, and square them out according to our gaines, least we wast our vvealth and patrimonie vvith too much prodigalitie. Wherefore the dutie of a painfull housekeeper, is to bring out his prouision as time requireth, and to store himselfe againe vvhen occasion is profered, For as the Prouerbe saith: So vve thrift in thy grounde and thou shalt reape it. But it shall not bee much from our

Ephes. 5

purpose, nor from the profite of our commonwealth, nor from the preseruation of our substance: if wee alledge a Law that *Amasis* king of the Egyptians published, and *Solon* the lawgiuer of the Lacedemonians vsed, wherein it was decreed (as *Herodotus* witnesseth) that all men aswell borne at home as strangers, should once a yeare shew to the Rulers of their prouinces, by what trade they liued, and by what meanes they got their maintenance: and such as coulde not render a reason of this, nor approoue their liues to be lawfull and honest, were executed. By the seuerity of which commaundement, they brideled the idle personnes from filching and stealing, vnto which passe are also brought such as spende their patrimonies in dicing, whooring, and drinking. *Lib. 3. Euterp*

Hence was it, that the Corinthians made a Lawe for spending against the prodigall, and such as did lauishlie consume their goodes; and such as banqueted more sumptuouslie and vvastfullie then their yeerlie reuenewes and callinges would afford: the which because *Diphylis* reporteth it in *Athenæus* and *Erasmus* (who deserued vvell of all kind of professions) hath turned them into Latine verses, I will not think much to sette them downe, to the ende our Magistrates may finde meanes and waies to bring thinges to such a passe, that Cities and countrie corps may bee lesse troubled with suche sturdie beggers, as doe daie and night steale the money and goodes of honest menne, and torment their bodies, if they tell not where their treasures lie. This Lawe is described in these words. *Lib. 6*

Hoc lege cautum est his apud Corinthios,
Si quempiam obsonare semper splendide
Videmus, hunc rogamus, vnde viuat, &

Quid

Quid faciat operis: Si facultates habet,
Vt reditus harum soluere expensas queat,
Perpetimur illum perfrui suis bonis.
Si forte sumtus superat ea quæ possidet,
Prohibemus huic ne faciat hoc in posterum:
Ni pareat, iam plectitur mulcta graui.
Sin sumtuose viuit is qui nil habet,
Tradunt eum tortoribus. Proh Hercules!
Nec enim licet vitam absque malo vllo degere
Talem scias, sed est necesse aut noctibus
Abigere prædam, aut fodere muros ædium,
Aut hæc patrantum iungier commercio:
Aut in foro agere sycophantam, aut perfidum
Præbere testem. Nos genus hoc mortalium
Eiicimus hac ex vrbe, velut purgamina.

It's here at Corinth by this Law decreed,
If we perceiue a man farre ouer fine,
We aske him how he liues, and what's his trade,
And if we finde he hath sufficient wealth,
And his reuenues will sustaine that charge
We giue him leaue to vse his goodes at will:
But if by chance his cost exceed his state,
We warne him not to do the like againe.
If he resist, we plague him with a fine.
But if a begger liue deliciously
We presently commit him to the gaile:
For know that such a one liues wickedly,
And either steales mens cattell in the night,
Or breakes into their houses through the wall,
Or else takes part with them that doe such deeds,
Or in the market playes the cosening knaue,
Or else at Courte he doth false witnesse beare:
Now all such mates we from our citie chase,
Electing them as filthie excrementes.

Paule

2 Thes. 3 Paule alſo the Apoſtle is a ſeuere looker to mens duties, who commandeth that vve ſhake off the drouſie euill of idleneſſe and ſlothfulneſſe, to take ſome paines in our handicrafts or occupations, whereby we may maintaine our familie: vvhich hee vvoulde haue ſo ſeuerelie looked vnto, that he vvould haue him eate nothing that laboureth not at all, nor looketh to ỹ maintenance of himſelfe and his familie, but like a droane Bee liues of the ſvveat of other mens brovves, nay ſtealeth avvaie the fruits of other mens labours, liuing on the almes and liberalitie of other menne; occupying themſelues about nicenes and curioſitie. To vvhich ſharpe and ſeuere rule, Paule alſo reclaimeth theeues, which filtch and ſteale awaie other mens goods. Frō vvhich hee not onelie warneth them to abſtaine, but that they ſhould ſpend vpon and relieue the poor with that which they had gained vvith their honeſt labour. So that if anie ignominie or diſcredite come vnto thē by doing of vvicked and infamous crimes, they ſhould take it away by requiting it againe with good deedes to the poore and needie: as *Zacheus* did, who hauing got great vvealth by vſurie, deuided it afterward vnto the poore; ſo that he blotted out the faults of his former life with good deedes and recompence made by vertuous liuing: to wit, he altered and changed his old affections, and ſhooke off the naughtineſſe and ill cuſtome of his nature.

Luke, 19

We muſt keepe a meaſure in ſleeping and watching.

Chap. 26.

LEarned menne and ſuch as deale in the gouernement of the Commonvvealth amōg manie other thinges, they ought to haue a great regard of vvatching and ſleeping: for if

if these two bee moderatelie vsed and in due season, they profite vs greatlie in the maintenance of health. For besides this, that they make the bodie lustie and strong, they also make the minde more prompte and readie to performe anie dutie or function whatsoeuer: for immoderate sleepe maketh men blockish, slothful, sluggish, forgetfull, and not easilie stirred to take pains in anie waightie matter. Wherefore these ought to be stirred vp and intited to take paine, that they might shake off their heauinesse and drowsinesse, and meditate on some thinge worthie an honest man. As for sleepe at noone or in the daie time, I would not wish a young man to vse it, vnlesse it be through wearines drawne by his labour and the heate of the weather, or else through ouer much watching the night before, for vpon these considerations he may doe it without anie inconuenience: otherwise if he vse it, it weakneth his memorie, blunteth his vnderstanding, and besides headach maketh him blinde, especiallie if hee sleepe vppon a full stomach. To which also happeneth this discommoditie, that after such sleepe, he shall be readie to vomit, and doe nothing else but gape, and vse to stretch his members euerie waie, whereby the vapors dispearse themselues cleane through the bodie with a certaine faintnesse and chilling of an ague, which the Dutchman calleth *Wanlaste*, and the Latines *Helucum*, which is as much to say in Englishe, as sicke of yesterdaies drink, or this daies sleepe at noone. But old men and such as are wel stricken in yeares, may safely sleep after their dinners, so that there bee a little space betweene dinner and it, especiallie in the Summer time when the weather is hot, which intemperate season dooth make men drousie and sleepie. Which sleepe they must take either sitting in a chaire, or else lying on

a bench, flockbed or mattriſſe, laying their heads ſomwhat high on a pillow or bolſter. For by this libertie of ſleeping their ſpirites both naturall and vital are refreſhed and cheered, whereby the powers of the minde which are reſident in the braine receiue nouriſhment. Now for ouermuch and vnſeaſonable watching, as it is hurtful to al ages, ſo doth it moſt anoy thoſe that are aged and ſo doth famine alſo: both which bring drines to ỹ brains, cauſeth phrenſie & dotage, and maketh al the body drie, lean, and like a ſtarueling. But if through moderate watching, famine, vnſeaſonable ſitting vp, too much labour and immoderate venerie or carnall copulation thy ſtrength be conſumed, and thy ſpirits almoſt ſpent, and that the liuely ſappe and vitall moiſture bee waſted with leanenesſe, refreſh thy ſelfe with moiſt nouriſhment and ſleepy potions as Letices, Spinage and malowes al of like force, Atriplexe or Orage, Bugloſſe or Burrage, yong Poppy ſeedes, Waterlillie flowers, violet flowers, Pine apples, ſweet almondes, piſtacke nuts, the thicke iuice of barly or ſtrong beere, all kinde of reaſins, but eſpecially Reaſins of the ſun vvithout the ſtones, and Corans, Dates, Orenges, Limons and Orengadoes, for by theſe naturall and vital heate is reſtored, and the braine which is the ſeat of the minde is vvaſhed with a dewe and moiſt vapour which bringeth ſweete and quiet ſleepe and reſt. But if a man be ſleepy by nature and that his minde is not luſtie to vndertake any notable exploit, let him continually giue himſelfe to labour and exerciſe, let him auoid al meates that are colde and moiſt in operation, and eate ſuch meates as are naturally hot to drie vp the moiſt humors which are the only cauſe of ſleepe: of which ſort are hiſope, roſmary, ſage, origane, ſweete Marioran, Sauery, Peniroiall, Coleworts, Ginger, Pe-

per

T., I.

per, Nutmeges, Cloues, and many other which ease the head that is filled with vapours and moist humors, & cleereth the mind that is clowded with thick mists & maketh it fit & apt to conceiue honest cogitations.

What profit and disprofit comes by fulnesse and emptinesse and by binding and loosing the belly.

Chap. 27.

THe like care ought to bee of other thinges that be profitable or hurtfull for health: as fulnesse and emptinesse, whereby the bodie is either refreshed with meat and drinke, or else being ful of humors is emptied. But as a temperate and spare diet is profitable for the studious and such as bear rule in the common wealth: so by an ouer thin & spare diet the spirits are weakned. These men also must diligently obserue, whether their bellies be ouermuch bound, or else too loose: for both these if they exceed the mean, are alike hurtful to health: for if it run & be more loose then it should be, it maketh the bodie drie and leane, taketh away sleepe, causeth the braine to be drie and weakeneth the memory. And if it waxe ouer hard and be too much bound, it blunteth the memory, blindeth the eyes, and maketh one sleepe vnquietly because of thicke & foggy humours it bringeth to the braine. Now such as make the belly loose, are violets, Lettice, Spinage, Orenge, Mallowes, which *Martiall* commended as very effectual for this purpose saying:

Exoneraturas aluum mihi villica maluas
Attulit, & varias quas habet hortus opes. That is:

A countrey wench me mallowes brought my bellie to vnloose,
And diuers other hearbs which she did in her garden choose.

Bugloss also cõmonlie called Burage, cheruile, beets, blits, damask prunes, reasins of sun, currãs, mulberies,

and figges. Medicinable things of the ſame nature are Mercurie, Fumitorie, Polypodie or Okefearne, Seenie, Rubarbe, baſtard Saffron, Dodder, Caſſia, Manna or ayerie honie: for Scamonie, blevv Dacis or Serapions Turbith, Mazereon or pepper of the Mount, doe purge awaie mens ſtrength and weakeneth them, and therefore are not adminiſtred but to ſtrong men. For harde knots muſt haue yron vvedges. But if thy bellie be more looſe then it ſhoulde, or then is good for thy health: it may be ſtaied with red mints, which you ſhal find in the Apothecaries ſhops, & make thereof a plaiſter, or elſe make a ſyroppe of it to drinke. A Quince-peare alſo bindeth and hardneth the bellie, or any confection made of it, red roſes, medlars before they bee rotten ripe, the hard kerneld cornell, but not vnſauourie or vnpleaſant, yet ſomewhat ſovver and bindinge red gooſeberie (wee call them Barberies) vvhich doe wonderfullie prouoke an appetite, and expell the deſire to caſt, and ſtrengtheneth the ſtomach to retaine his meate, eſpeciallie in ſummer when cholericke humors doe vnlooſe the bellie. The iuice alſo of theſe beeing hardened with ſugar, which *Auicenna* calleth Rob, is a preſent helpe, for it bindeth the bellie though it bee wonderfullie looſe, and ſtrengtheneth weake appetites: and ſo doe Punicke apples, which we commonlie call Pomegranats, being full within of red coloured kernels, which are ſome ſweet and ſom ſovver.

That ſtudents and ſuch as haue gouernment in a Common wealth, muſt purge the paſſages whereby the excrements are auoided.

Chap. 28.

God

GOd the maker of all mankinde hath not in vaine made ſo manie paſſages and waies to purge the humors and auoid the excremẽts of our bodies, leaſt the aboundance of them ſhould be a deſtruction to man, or might perhaps bee ſtifled with the vapors that flowe from them: ſo that the head is purged by the noſe and eares, the palate or roofe of the mouth by hemming, hauking, & neeſing, the breaſt and lunges through the windpipe purgeth ſpittle by coughing, the ſtomache or ventricle purge her filth by belching and vomit, the invvardes purge themſelues by and through the guts, by breaking wind and caſting the ordure backwarde, the reines & bladder doe conuey their vrine thorough the watrie conduits and paſſages, and the ſuperficiall part of the bodie doth ſend out his ſvveatie miſts & vapors through little holes diſperſed in the skinne, which we cal pores. Wherefore ſeeing the bodie cannot bee in health vnleſſe all his partes be in good order and perform their duties without offence: vvee muſt haue a ſpeciall regarde that no faulte or intemperance doe ariſe, that may putrifie or defile the actions of theſe Organes or anie waie hurt them. For the minde it ſelfe vſeth their miniſterie to bring her waightie matters to paſſe. If anie diſeaſe greeue vs, if the head bee troubled vvith ache, if with the Rheume, if vvith the ſtone or ſtrangurion, if blindeneſſe or blearing corrupt the eies, if hands or feete bee troubled with the Govvt, or as *Horace* ſaith:

Si mala quem ſcabies aut morbus regius vrget,
If filthie ſcabs or kinges diſeaſe doe any waie moleſt:

Mannes minde is thereby leſſe able to execute her office and performe her dutie ſo ſoone as othervviſe.

Wherefore methinkes they doe excellent well, vvho taking great care to keepe their bodies in health, doe purge and cleanse them and all their partes from all excrements: for by that meanes doth the mind more cleerelie shine, and is made more fitte for anie notable action. But the greatest number of men, neglecting all good order, and nothing regarding their owne health, doe gape after riches, and applie all their studies in getting and obtaining it, when as indeed helth is better than Golde, and nothing more to bee wished than tranquilitie and peace of minde, which *Horace* confirmes, saying:

Lib. 1 epi. 12

Si ventri bene, si lateri est, pedibusque tuis, nil
Diuitiæ poterunt regales addere maius,
Non domus, aut fundus, non aris aceruus, & auri
Aegroto domini deduxit corpore febres,
Non animo curas, &c.

If it be well with bellie, legges, and sides,
The riches of a king can giue no more,
For neither house nor land, nor heaps of gold
Can take awaie their ague sicke lords sore,
Or ease his griefe, &c. The owner, &c.

And to the ende he might reclaime all men to a sparing and moderate vse of all things, he addeth to make vppe the former verse begun.

——Valeat possessor oportet
Lib. 1 epist. 2. *Si comportatis rebus bene cogitat vti.*

——The owner must be well
If he wil vse his gotten goods aright.

The vvise Salomon agreeth with him in these wordes:
Eccles. 30 It is better to be a poore manne in sounde and perfect health, then a rich man with a diseased bodie. Health and soundnesse is better than any golde, and a stronge bodie then infinite riches. There are no better riches then

the y health of the bodie, nor any delight greater then the ioy of the minde and gladnesse of hart. Wherfore we muste not measure our felicitie by our aboundance of wealth and prosperous succesſe in our affaires, but by the perfect health of our mindes and bodies. For it onelie liueth and is in health, who without offence in-ioyeth these two commodities. Sap.4

Precepts no lesse profitable to the soule then to the bodie.

Chap.29.

THere are three thinges verie requisite for health, which it is meet all men shoulde regarde:
To feed without sacietie,
Not to refuse labour,
And to keepe the seed of Nature.
To which I will oppose as many vnprofitable, which as they are causes of diuers diseases: so doe they hasten on vntimelie old age, and manie times kill menne with sodaine death: to wit,

To be ouerstuffed with meate and drinke,
To be dull with ouermuch sloth,
And to be weakened with too much venerie and carnall copulation.

For as frugalitie contending with Gluttonie, bringeth the bodie to perfect health; and as exercise shaking off idlenesse and sloth, maketh a man actiue and nimble: so if it be lawfull to learne instruction from horses.

Nulla magis animi vires industria firmat,
Quam venerem, & cæci stimulos auertere amores. *Virg. lib. 3 Geor.*

Nothing so much confirmes the strength & courage of a horse,
As him from sight and smel of mares to chace awaie by force.

Because

Becauſe vntemperate, and laſciuious youthe doth yeeld ouer to crooked old age a weak and feeble body But as youth ought carefully to watch ouer their wanton deſires: ſo age ought to haue a far greater regarde to brydle and mortifie their lecherous luſts, and to hinder and withſtand the very entrance to luxury: For as luſt is filthy in youth, ſo is it, as *Cicero* ſaith, moſt odious in olde age. And as he that goeth to war had need to bee indued with force and actiuity, to tolerate and indure out the labor thereof: ſo in loue and in performing the act of *Venus* ſtrēgth is required to vndertake night labors and to ſuſtaine the greeuances that gaule a married man, to indure the niceneſſe, malepertnes, preſumption and flattery of a proude, imperious and deceiptfull wife. Wherefore neither war nor loue is ſeemely for olde men: becauſe they both carrie vvith them ſo many dangerous griefs and diſcommodities, as old age is very vnable and vnfit to indure, which *Ouid* elegantly expreſſeth in theſe words.

Milit at omnis amans, & habet ſua caſtra Cupido:
Attice, crede mihi, milit at omnis amans.
Qui bello eſt habilis, Veneri quoque conuenit ætas.
Turpe ſenex miles, turpe ſenilis amor.
Militiæ ſpecies amor eſt: diſcedite ſegnes.
Non ſunt hæc timidis ſigna tuenda viris.
Nox & hiems, longæque viæ, ſæuique labores
Mollibus in caſtris & dolor omnis adeſt.

Lib 1. Amor. Eleg. 9.

Each louer goes to war, and *Cupid* hath his tent,
Each louer Attick credit me, is to a warfare bent.
He that is fit for war, is fit for venery,
Old ſoldiors and old louers are moſt filthy things to ſee:
Loue is a kind of war, old doting mates depart,
His banners muſt not be diſplaid by men of feeble heart.
Night, winter and long waies, and labor without reſt,
In louers ſofte and fethered camps al kind of griefes are preſt.

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For who doth not conſider howe vncomely it is for a ſtale and withered old man after a youthful maner to fal to kiſsing and clipping, ſeeing to performe the reſt he is altogether vnable? So that *Sophocles* ſaid very wel who beeing ſtricken in yeares and demaunded of one whether he would vſe the acte of venery or not: No, God forbid (quoth he) for I haue bene alwaies willing to flie from it, as from a fearce and furious tyrant.

All men muſt haue a diligent regard to keepe a good name.

Chap. 30.

THou muſt by all meanes ſtudy that thoſe amongſt whom thou liueſt, may haue a good opinion of thee, and may giue a commendable teſtimony of thy good name & fame, and may thinke well and ſpeake honourably of thee: And thinke it no ſhame for thee to inquire and harken what good perſwaſion & conceit thoſe with whome thou art conuerſant haue of thee, and with what affection and good wil they are inclined towards thee. For to be careleſſe (as ſome pure folkes would haue euery one to be) what men ſpeake and thinke of thee, is not only as *Cicero* ſaith, a note of pride and arrogancy, but alſo of a verie looſe & diſſolute life. So we read Chriſt asked of his Apoſtles what opinion the very common ſorte of people conceiued of him, what they talked of him, and how they perſwaded themſelues of the Meſſias: not for any deſire of ambition or glorie, but to make trial vvhether hearing ſo many wholeſome ſermons, and ſeeing ſo many miracles, they eſteemed any better of him then the common ſorte of people. And therefore did hee demaund this, to the ende he might *Lib. 1. offic.* Matth. 16

draw from them a ſownd confeſsion of their faith and how they profited in his heauenly doctrin, which had neither deceit nor vanity in it, nor no craſte or ſubtelty as the Phariſies falſely affirmed, but altogether ſounde and ſincere and deliuered from the truth it ſelfe, and from the verie ſonne of God our Sauiour expected from the beginning. Which when Peter by the inſpiration of God the Father had openly confeſſed in the name of them all, and had conſtantly pronounced Ieſus to bee the authour of all health and ſaluation, and that man obtaineth redemption through faith in him: Chriſt cõmendeth his profeſsion to be inſpired of ỹ holy ghoſt, cõfirming it to be ſo firmly laid that it ſhould be inuincible and neuer ouercome. Wherfore in euery action and in all thy ſayings and doings haue a care they bee done orderly and decently, for that honeſtie requireth, whence riſeth this prouerbe. It is the chiefeſt part of ſcience to do that which is comely, that is, to doe that which is fitting to nature, and agreeable to wit & maners which the Dutch man expreſſeth thus, *Dat wel voeght ende betaemt*. For it is a ſhort and ſpeedie way to perfect glory if thou ſhowe thy ſelfe ſuch a one in deede, as thou wouldeſt all men ſhoulde account thee to be, which *Horace* admoniſheth vs of in theſe words ſaying.

Lib.1.Epi.17. *Tu recte viues, ſi curas eſſe quod audis.* That is. Thou ſhalt liue wel if thou be ſuch as thou hearſt thy ſelf abroad.

That is, as thou thy ſelfe ſaieſt thou art, and as the people teſtifie thee to bee, who if they take thee for an honeſt man, it is wel, ſo thou deceiue them not, by putting on the viſard of honeſtie as ſtage players doe, which at the firſt ſight ſeeme to bee honeſt, when in the ende they proue coſening and deceiptfull people.

Nam

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——Nam fronte politi
Aſtutam vapido ſeruant ſub pectore vulpem.
With faire lookes in ſtinking breſt they breed a crafty foxe. Perſ. Sa. 5.

Remember to beare this in mind that there are two eſpecial vertues which are moſt commẽded in youth, faithfulnes and ſilence, to which if bluſhing baſhfulnes that louely colour in youth be added, whoſe redneſſe ouerſpread with whitenes doth ſet one out as with an ornament, there can be nothing more excellent and comely to beawtifie the handſomneſſe of a free liberall, louely and honeſt nature. And on the contrarie, whoſoeuer is deſtitute of this towardnes and ornamẽt of youth, or hath made ſhipwrack of or altogether forſaken it, he or ſhe may very wel be accounted a lewde perſon & naughtipack, and one that excelleth in diſhoneſty & impudẽcy, wherby this ſaying is truly verified.

Ego illum perijſe puto cui quidem perijt pudor:
I thinke him loſt where ere he be whoſe ſhame is cleane decaid

For ſhamefaſtneſſe and baſhfulnes doth ſo vnſpeakably commend yong men, that they ſeldome become profitable, or promiſe any hope of vertue and honeſty, in whom no ſparke of baſhfulnes doth ſhewe and manifeſt it ſelfe. So when *Diogenes* ſaw a yong man baſhfully bluſhing: Take courage my ſonne (quoth he) for this is a badge of vertue, honeſty and modeſty. So alſo in Terence when *Mitio* conceiued a good hope of his ſonne: Al is wel (quoth he) for he bluſheth. And it is a great note and marke of innocency when one confeſſeth with bluſhing anie thing hee did not maliciouſlie or of ſette purpoſe commit. But there are ſome bolde youthes that in the impudencie and obſtinacie of their iniquitie will looke graue men ſtedfaſtlie in the face, and denie their deedes though they were done ſo openly they could not be hid. Nowe to

the ende thou mayſt get praiſe without enuie, and purchaſe manie friends, accuſtome thy ſelfe as the comicall Poet ſaith, to ſuffer and indure the faſhions of all men,

Terent. Andrea. act. 3. ſcen. 1.

Quibuſcum verſaris, atque vna te iis dedere,
Eorum, modò honeſta ſint, obſequi ſtudiis,
Aduerſus nemini, nunquam te præponens vlli.

With whom thou art moſt conuerſant and leadeſt moſt thy life,
So they be honeſt, yeeld vnto their ſtudies without ſtrife:
Be enemies with none that doe conuerſe and liue with thee,
Nor yet prefer thy ſelfe before thoſe that thy fellowes be.

For it is a note of a noble minde to doe muche, and ſpeake of himſelfe but little, as *Iugurth* did in *Saluſt*: and not like to thoſe Thraſonicall and bragging Souldiors, whoe vvoonderfullie crake of their ſmall dooinges, and make narrations of their ovvne ſlender deedes with vaineglorious oſtentations. Seeing then that vaine oſtentation is odious to all men, let no man flatter himſelfe, nor vvoman glorie her ſelfe in her wit, eloquent tongue and vvealth, but ſo moderate al their actions, that they modeſtlie and lovvlie thinke and ſpeake of themſelues, leaſt as Paule ſaith, they ſeeme to loath and deſpiſe others: and as *Horace* ſaith,

Rom. 12

Lib. 1. epi. 19. *Nec tua laudabis ſtudia aut aliena reprendes.*

Thou neither ſhalt commend thy ſelfe nor other men reproch.

Thou ſhalt not once thinke vvith thy ſelfe to inſult ouer other mens pouertie or misfortune, though he be thine enemie: but ſhalt rather pitie him, and thinke his misfortune vvorthie to bee lamented. For ſuch are the checkes of Fortune, that manie from great vvealth and large poſſeſſions haue come to extream pouerty and great miſerie, yea and manie times made a verie pittifull end.

And againe, there haue beene other that from lovv

and

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and baſe eſtate and from miſerable ſeruice and bondage, haue riſen to great wealth, honors, dignities and authority. Wherefore the which thou wouldeſt not ſhould be done to thee, do not thou to any other. By this rule will Chriſt haue al our actions ſquared when he ſaith, Whatſoeuer you would that men ſhould do vnto you, the ſame do you vnto them, that is: Giue to euery one honor, glory, helpe, aid and ſuccour, and all other duties of humanitie which thou wouldſt haue ſhould be giuen to thy ſelfe. Be not haſty, raſh, and inconſiderate in thy ſpeech, neither let thy tongue run before thy vnderſtanding, neither ſpeake that at anie time which may repent thee to haue vttered. For there are a great many with whome wee liue that are verie ſlippery to truſt, and leſſe able to keepe ſilence, who not onely publiſh ſuch thinges as come from vs vnawares, but doe ſpeake ill, diſcredit and deface the good name and eſtimation of their neighbours, whome *Horace* inſtructeth with wholeſome doctrine:

Eccleſ. 10

Math. 7.

Protinus vt moneam, ſiquid monitoris egestu,
Quid de quoque viro, & cui dicas, ſæpe videto.
Percontatorem fugito; nam garrulus idem eſt:
Nec retinent patulæ commiſſa fideliter aures.
Et ſemel emiſſum vocat irreuocabile verbum.

Lib. 1. Epi. 19

I warne thee euermore if thou doſt warning need, (heed:
That of whom and to whom thou ſpeakeſt, thou haue a carefull
Flie harkners after newes, for they are teltales ſtil: (good wil,
Such wide earde blabs can nothing keepe though told them for
Such blabbings they do cal words irreuocable.

By which verſes hee warneth euery one to ſpeake ſparingly and aduiſedly of others, leaſt any thing ſcape thē vnawares, that may afterward ſnare thee & worke thee hurt. To bee ſhort, hee warneth vs to beware of ſcouts and ſpies, who intrude themſelues into al aſſem

blies to heare and finde ſome thing to carie to thoſe careful reformers of maners, that wil not ſticke themſelues vnder fooliſh pretences, to harken and liſten in euery corner: ſo that it ſhall not bee lawfull for one ſo much as to whiſper of any thing. And ſuch is the diſorder of their gouernment, that it ſhal not be lawful for any one to pronounce boldly ỳ which the mind counſelleth, reaſon perſwadeth, & true & ſyncere religion alloweth, and ỳ only for feare of talebearers, who haue honors & rewards beſtowed on them, to the end they ſhew themſelues wider eared & eied, in that infamous buſines of ſpying, & moſt deteſtable work of liſtening: whoe are hated of their ſuborners, although they vſe their miniſtery. For talebearing & bringing of newes pleaſeth very many, who extreamly hate ỳ talebearers thẽſelues: & thogh their ſo doing do pleaſe them for a time, yet do they alwaies diſtruſt ſuch of loyaltye and faith. *Au. Ceſar* hath verified it vnto vs, to whom when *Rhymirales K.* of *Thrace* inſolentlie bragged what he had deſerued: Indeed quoth *Ceſar* I loue to haue treaſons reuealed, but I abhor him that is the reuealer. For the ſame cauſe, as *Iulius Capitolinus* reporteth, did *Antoninus Pius* the emperour roote out tale-bearers and accuſers: that is, thoſe kinde of men who were woont to haue the fourth parte of his goodes that was accuſed, as a rewarde for his tale-bearing. The Dutchmenne call theſe kinde of men *Aenbrengers*, which are ſo much the more hated of rich and poor, bicauſe they make mens deedes and vvords a great deal worſe then they be. Wherfore *Marcus Philoſophus* the Emperour, forbad the malicious reports and falſe accuſations of theſe tale bearers and accuſers, branding them with a marke of perpetuall infamie. *Saturio* the paraſite in *Plautus*, iudgeth it to bee a reprochfull and deteſtablething, to be a tale-bearer: ſaying, he had rather

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by cogging flatterie, fill his bellie after the manner of his elders, then by priuie accuſations & telling of tales hurt other mens goods, good name, and life, to inrich himſelfe thereby. And yet thoſe offices deſerue no great praiſe among them that be wiſe, who wil neither giue eare to thoſe phantaſticall flatterers, nor let their mindes be drawne with faire wordes and inticements.

The pacifier of diſcords is to be praiſed. Chap. 31.

IF any diſcorde or contention happen betvveene Citizens or neighbors, it is an honeſt mans part according to his power and as farre as in him lieth, to quiet them, to take awaie the offence, to compound their diſcorde, leaſte they grovv to outrage: to take avvaie their ſtrife and controuerſie: to reconcile them togither, to bring to vnitie and to offer himſelfe earneſtlie and faithfullie to pacifie their difference. Our Sauiour Chriſt placeth this office of humanitie not in the lovveſt place of happineſſe, when he graceth ſuch as deſire to make peace with the title of Gods children. From theſe and many other vertues wherewith Charitie, that is, a deſire to deſerue well of all men, is adorned, buſie and troubleſome folkes are moſt alienated and eſtranged, vvith whom all quietneſſe is odious and hateful, but vvith a certaine badneſſe of mind trouble all things, not going about to heale and ſalue matters corrupted with rancor and malice, but prouoking them with anger, doe as the Prouerbe ſaith: Adde oile to the Lampe, yea euenwhen kinges and princes are prouoked to anger, whoſe mindes by nature are ſtoute and fierce; theſe with their wicked counſels doe more and more kindle and inflame them, then vvhich kind of people there is none

none more deteſtable and loathſome, eſpeciallie in caſes of Religiō: from which al wicked affections ought farre to be remooued, leaſt through fierceneſſe & crueltie, mens mindes be rather alienated from godlines and pietie, then any waie with lenitie drawne to loue it. For whether we goe about to keepe the olde order of ſeruice in the time of poperie, or whether we goe about to take awaie thoſe errors which crept into the church by little and little, and ſo to innouate or bring religion againe to her puritie: yet I ſuppoſe al thinges ſhould be done with ſound iudgement and aduiſe, doing it with reaſon, order and meaſure, leaſt any tumultuous ſtirres riſe thereof, as it latelie didde in the Lovv countries, where the Citizens mindes were dravvn into diuers factions, and Religion vvas brought in by force and ſtrength, vvhich at the laſte came vnto a lamentable iſſue. The ſtinking and venemous backbiter is no leſſe hurtfull, then the tale-bearer, whoe vvith his ſlaunders, backbitinges, ill ſpeeches, and reprochfull wordes, bringes deſtruction to the guiltleſſe, and ſtrikes him dead with his infectious toung. Which kinde of people *Horace* noteth in theſe verſes and warneth vs to auoide.

Lib. ſerm. 1. Epiſt. 4

——Abſentem qui rodit amicum,
Qui non defendit alio culpante, ſolutos
Qui captat riſus hominum, famamque dicacis,
Fingere qui non viſa poteſt, commiſſa tacere
Qui nequit, hic niger eſt, hunc tu Romane caueto.

He that wil ſpeake ill of his friend or mate behind his backe,
And wil not fend him frō thoſe toungs that wold his credit crack
But doth intrap his neighbors mirth & euery word he ſpeakes,
Or forgeth nothing elſe but lies, or ſecrets alwaies leakes,
Thou Romane take good heed of him, for he is verie il.

Salo-

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Salomons admonition is much like vnto this when he saith: Remooue far from thee a wicked mouth, & let an euill toung be remoued awaie. And a little after, Haue not to doe with euill speakers, because their destruction comes sodainlie vpon them. The holy scriptures doe in many places witnesse, that this furie of euill speaking was detested and loathed. And it was so hated of Augustine himselfe, that he caused these verses to be hanged on his parlor wal for all backbiters to see and behold: Prou.6.4 Pro.24 Eccles.10 Exod.22 Psal.70 and 100 Ezech.22 Iacob 4 Rom.1

Quisquis amat dictis absentum rodere vitam,
Aut quem delectat lubrica verba loqui,
Aut plenis cyathis lepidos fatigare sodales:
Hanc mensam vetitam nouerit esse sibi.

Who ere he be that loues in words to carpe the absents life,
Or who so ere delights to speake deceitful words so rife,
Or else to tire his merie mates with whole and ful-fild cup,
Let them know they are all forbid with me to dine or sup.

For by this meanes he banished al such from his table and companie, which were either delighted with gluttony or backbiting, or such as delighted to speake filthie and vnchast words ouer the table.

Let no man glorie in his wealth, or despaire in aduersitie, but let him strengthen himselfe with Gods prouidence.

Chap. 32.

SEeing that in the whole course of mans life nothing is sure and certaine, nothing keepeth a meane or a continuall or lastinge course, but that by turne novve prosperitie flattereth vs, and by and by (all thinges beeing chaunged) aduersitie oppresseth vs: we ought to strengthen our mindes with that constancie and indifferencie, that wee neither waxe proude in prosperitie, nor yet

be caſt downe or driuen to deſpaire by aduerſitie, but which waie ſoeuer the world do bend it ſelfe (as ſome times it altreth in a little moment) let vs incourage & vpholde our ſelues by the word of God and his prouidence, at vvhoſe will the world is ruled, and at vvhoſe becke all thinges are perfected, and to whom al euents of proſperitie and aduerſitie ſhould be referred, & not to the inconſtancie and raſhnes of Fortune. For God forbid that ſuch as are indued with the knowledge of God ſhould think any thing to bee doone by chance or Fortune, becauſe God himſelfe ſhould be thought to be the onelie cauſe of all things.

Beware of too much curioſitie. Chap. 33.

BEe not too curious a marker of other mens matters, but bee carefull rather to correct thine ovvne life, then to marke and obſerue another mans. Paule the Apoſtle exhorteth euerie one not to gaſe on other mens actions, but to bee vigilant and watchfull ouer his owne, marking diligentlie whether hee doe anye thinge that may deſeruedly bee thought wicked of other menne. For he would not that any man ſhoulde curiouſlie marke and diligentlie conſider other mens dooinges that doe nothing belong vnto him, no though they commit notorious crimes: becauſe there are many ſo far from Chriſtian profeſſion that they refuſe al good counſell, and purſue thoſe with deadly hatred, who leuell their actions by a ſoũder rule of liuing; much like vnto thoſe who are very ſick and yet deſpiſe the helpe of the Phiſition, and had rather rot in their own corruption, then once to receiue a profitable medicine. Wherefore ſeeing it is not wiſedome for a man to meddle with other

1 Cor. 5

mens

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mens matters, nor yet to be curious in others affaires, the Dutch man quippeth theſe buſibodies with this prouerbe ſaying, *Luttel onderwins maeckt veel vreedts*, that is, little meddling makes much reſt. Hence is it that Paule putteth the Theſſalonians in mind of their owne buſineſſe, not permitting them to bee ouerbuſie in other mens affaires. For it is a wonder to ſee howe buſie we are to marke others affaires, and howe ſharpe ſighted to ſee into al that that they do; and how negligent vvee are to take view of our owne: vvandring in minde and cogitation abroad, vvhen at vvhome with the Fairies we are as blind as Moles. 1 Theſ. 4

Sic nemo in ſeſe tentat deſcendere, nemo:
Sed præcedenti ſpectatur mantica tergo. Perſi. ſaty. 4

That none doth go about to ſee into himſelfe not one,
But al of vs behold their ſcrips that are before vs gon.

Like verſes to theſe of *Perſius* doeth *Horace* write vvhen he ſaith.

Quum tua præuideas oculis mala lippus inunctis;
Cur in amicorum vitiis tam cernis acutum,
Quam aut aquila, aut ſerpens Epidaurius? Serm. 1. ſat. 3
——Denique teipſum
Concute num tibi quid vitiorum inſeuerit olim
Natura aut etiam conſuetudo mala, namque
Neglectis vrenda filix innaſcitur agris. That is.

Thou blear eie when thou ſhouldſt foreſee thy falts w ſmered eie
Why do'ſt thou int' thy neighbors falts ſo oft ſeuerely ſpie,
As doth the Egle or the ſnake of Peloponneſe in Greece?

But to conclude in this.

Let euery man ſearch in himſelfe where nature or ill vſe,
Did anie vice at anie time ſow in him by abuſe:
For fearne which ſerueth for the fire growes in neglected fields.

But ſeeing this vice of ſelfe-loue ſo much blindeth the mind of man, and darkeneth his vnderſtanding, y

Math.7. Luke,6 he often flattereth himself in his sin: Christ doth sharply inuey against them, which look more narrowly into the life and maners of other men, then they doe into their owne: & who can curiously see the least mote in anothers eie, that is, the smallest falt in another mans life and punishe them greeuously, when they neither see nor goe about to cast out the beame in their owne: that is, the notorious vices they themselues commit.

Keepe a meane in attire.

Chap. 34.

NOw as in the making of bankets thriftines and temperance in diet is to be regarded: so in apparell and decking the body, a measure must be regarded, so ỹ nothing be made for pride and vaine glorie, but al things cut according to the vse and necessity of this life: so that if comelinesse and not an ouercurious fineneſſe be added, I iudge it to be euerie way tollerable. But seeing ỹ women desire to be decked & trimmed aboue al other creatures, who apparel themselues gorgeously, to ỹ end they may seem faire & 1 Pet.3 beautiful to men: the apost. Peter warneth matrones, that they bestow not too much cost on their world of furniture, nor prostitute or set thẽselues to sale to such as may see them, nor to vse curled & crisped hair, gold, pretious stones, chains and bracelets: but with modest attire, sober & not ouercurious apparel, to please their husbands, by seeking to get their fauours & good wils, Genes.16 as those noble ladies *Rachel*, *Sara*, *Rebecca* & *Susanna*, did. But there are many in ours & our forefathers time who apparelling themselues with gorgeous apparell, and that after the forren and new cut, painting themselues like Pageantes, haue brought themselues to beggerie and extreame pouertie, who are then flowted of such as helped them to spende their patrimonies,

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monies, and of them alſo who by deceite, guile, craft, cunning and fraude, haue ſo ſcraped their wealth from them that they haue not ſo much as a farthing to beſtowe on the reliefe of the poore that are brought to extreame penury and want. So that ſeeing there are ſo many prodigall ſpenders, waſters and conſumers of their owne goods and hunters after other mens: is it any maruel to ſee ſo many bankerupts & deſperate debtors in al places, not only of the baſe and common ſort of people, but alſo of gentlemen, Noble men, and ſuch as carry the port of kings? who deceiuing the fatherles and widowes haue ſo ſtripped them of all their mony, ẏ they are neuer paid againe during their liues, much leſſe ſatisfied after their death, becauſe they haue laid more to paune thē their ſoules, which are condemned by their creditors. So that a while after their deathes their goods are al ſet out to ſale, & the creditors ſtriue who ſhall giue moſte.

No man ought to deſpiſe his calling.
Chap. 35.

BE content with that ſtate and condition of life which is alotted vnto thee in this world, bearing it patiently and ſoberly for the time, what eſtate, place, calling or degree ſoeuer it be. Paule requireth the like of the Corinthians by bringing in an example of bond and free, circumciſed and vncircumciſed, married and vnmarried, exhorting euerie one to beare his eſtate willinglie, and not to flie from Chriſtian Religion for anie calling whatſoeuer. For as hee writeth to Timothie, Godlineſſe is greate riches if a man bee content with that which he hath. But there are manie who repenting themſelues of their calling and hating their eſtate, would

1 Cor. 7

1 Tim. 6

woulde willingly change it and place themſelues in ſome other vocation: which if they cannot obtaine according to their mind and deſire, or if it be not fit they ſhould obtaine it; there is no reaſon why they ſhould pine themſelues with griefe and ſorrow, but ſhould rather beare al things patiently and quietly, neither reſiſting nor murmuring againſt God the guider of all things, who with his ſingular prouidence guideth the world and prouideth all thinges for man, not onely as *Cicero* ſaith ingenerall, but alſo for euery one in particular. Which Dauid alſo noteth in many places, but eſpecially when he ſaith. It is hee that frameth euerie mans hart, and it is he that vnderſtandeth al his works. Wherefore let euery man perſwade himſelfe of this, that God is the guider of al things for the beſt, & that there is nothing but is doone according to his will, iudgement and decree, that hee marketh what euery one is, what hee doth, what hee purpoſeth, with what minde, affection, and pietie, hee honoureth religion, and what is profitable and expedient for euery one. Wherefore if at any time things fal not out according to our deſires, but that our expectatiō is fruſtrated: yet let euerie man continue in that vocation whereunto God hath called him, vntill the fauour and grace of our heauenly father determine otherwiſe of vs. For he according to his will and pleaſure changeth and altereth the courſe of al things in this world: for hee exalteth the poore and bringeth him to dignitie & honor, and he caſteth downe the arrogante, proude and hawtie, and troubleth their ſeat of happineſſe: and he maketh the barren to become fruitfull and to bring forth many children.

Pſal. 13

4. Reg. 20
Eſay. 38
Ioſua. 10.
Pſal. 110.
Pſal. 112

Wherefore let euery one content himſelfe with his own eſtate though troubleſome, conſtantlie hoping it wil

will turne to be better, truſting wholie in God, and reſting in him, who taketh the chiefeſt care of man. To which alſo belongeth that of Eſay: Thus ſaieth the Lord God of Iſrael, your ſtrength is in ſilence & hope. As the Dutchman ſaith: *Swÿcht ende verwacht*, that is, Hold your peace and attend. By which wordes he ſhaketh diſtruſt out of the troubled and vnquiet minds of men, and exhorteth them peaceablie and quietlie to expect Gods helpe and aſſiſtance: for it may come to paſſe, that in due time they ſhall obtaine the thinges they deſire, ſo they diſtruſt not his promiſes. For albeit it be ſometimes long ere he helpe them, yet doth hee not déceiue them that ſeeke vnto him with a feruent hope and expectation. And when *Horace* that curious marker of humane things, ſaw menne inconſtantlie and with great toyle troubled in that eſtate & courſe of life they were entred into, & perceiued their mindes to be ſo wauering and vnconſtant, that euerie one loathed his owne vocation; the marchant would be a ſouldior, and the husbandman a ciuill Lawyer: he breaketh out in ſpeeches, and asketh this queſtion: *Serm.1.ſat.1*

Qui fit Mæcenas, vt nemo quam ſibi ſortem
Seu ratio dederit, ſeu ſors obiecerit, illa
Contentus viuat, laudet diuerſa ſequentes? *Sat.1*

Mæcenas, how comes it to paſſe that no man likes his lot,
Whether by reaſons choice or chance it was acquired or got,
He liues not therwith pleaſd, but lauds thoſe ẏ do folow chãge?

Which he proſecuteth a little after with an excellẽt prouerbe, metaphoricallie taken from the labour of Cattell, ſaying:

Optat ephippia bos piger, optat arare caballus. *Lib.1.epi.14*
The ſluggiſh oxe the ſaddle ſeekes, the horſe would haue ẏ yoke.

Whereby hee noteth that it is naturallie ingrafted in the braine of man, to repent him of his eſtate, deſiring

desiring to change for another, and thinking those thinges which hee hath not prooued to bee farre better then those he is well acquainted withal. In an other place he addeth the reason why mans mind doth thus wauer with lightnesse and inconstancy, by bringing in a contention, rising about the delightes of the Citie and of the countrey, where one praiseth the affaires of the citie, and the concourse and stir of the people: and another commendeth the quietnesse of the countrey and the pleasure of the woods. The words wherewith they argue betweene themselues are these.

Rure ego viuentem, tu dicis in vrbe beatum,
Cui placet alterius, sua nimirum est odio sors.
Stultus vterque locum immeritum causatur inique.
In culpa est animus qui se non effugit vnquam.

I say in country, thou affirmst thy selfe in City blest,
He that an others life doth like must needs his own detest:
And both these folks without desert do fondly blame the place
When both their minds are in ỹ fault which chãge in euery case.

Very truly in mine opinion doth the Poet blame mans minde, and laieth all the fault vpon his rashnesse and vnconstancy: for when it is led by worldly affections and not by reason, it is tossed no otherwise then a ship in the rage and storme of the sea, which is euery moment subiect to change. Whereby it commeth to passe that what kind or trade of life soeuer he embraceth doth not constantly continue therein to the end, but museth which way he may cõpasse another which he hopeth wil be more profitable to him: wheras ỹ chãging his state of life altereth not his affections, nor taketh away his cares, because these things consist not in affaires of his calling, but do only rise from the motiõs of his mind. For whether a man change his solitarines to company, or alter pouerty to riches and plenty, his minde

mind is neuer the quieter, becauſe hee hath not put away thoſe troubleſome motions which are altogether repugnant to reaſon. It hapneth to theſe men (as *Plutarch* and *Baſile* affirme,) as it doth to thoſe that commit themſelues to the main ocean ſea, to the end they may come to ſome wiſhed porte, for they are no leſſe troubled with ſea ſickneſſe, lightnes of the braine, and vomiting in a tal ſhip, thē if they had gone in a ſlender barke. So that their ſickneſſe is alike in both: becauſe flegme & choller do accompany thē in both. So thoſe that would change their ſtate of life cannot obtain trāquility of minde, vnleſſe they wholy ſhake off their affections, and gouerne all their actions with the rule of reaſon. Therefore *Seneca* ſaith very wel: I take the firſt argument of a ſtaied mind to be ability, to ſtād at a ſtay with it ſelfe, wherfore I am glad *Lucillus* (quoth he) that thou doſt not run about and wander here and there. For that man that would be euery where, is no where. So that it will nothing auaile to go beyond the ſea, to change from one city to another, nor to followe ſomtimes this, and ſomtimes that kinde of life. For if thou wouldſt auoide thoſe diſcommodities ẏ trouble thee, it behoues thee not to abſent thy ſelfe from that place where thou art, but to alter thy ſelfe from that which thou art, pacifying thy mind, ſhaking off naughty affections, and guiding al thy actions & ſtudies with reaſon, counſaile and wiſedome. For *Ad Luc. ep. 1*

Cœlum non animum mutant qui trans mare currunt.

They change the aire but not their minds which go beyond ẏ ſea

And we muſt fight againſt theſe troubled affections, which do diſtract our minds into ſo many ſundry opinions ẏ leapeth backe from his intended profeſsion vpon euery light occaſion, with the word of God and his healthful doctrin: becauſe it only maketh a ſtaggering

and wauering mind to become constant, yea and content also with a mans state and calling: so that we shall neither forsake it, nor loath it, nor yet ambitiously or couetously enter into any other.

Flie the company and fellowship of the wicked.

Chap. 36.

FLie the fellowship of ỹ wicked as a most dead ly pestilence: for maners as *Seneca* saith, are learned of our companions, and as the bodie catcheth diseases, so vices by lewd speech do possesse the mind and infect it, in such sort that the aire is not more healthful for the first, then honest company is for the latter. Brute and wilde beasts may serue vs for a lesson: for they being vsed and acustomed to the companie of men become gentle and tame: and as ỹ nature of honesty indueth hir followers with vertue, so the condition of naughtinesse and dishonestie doth corrupt and defile her louers with vice. Wherfore Paul the Apostle, least any one should bee seduced from the truth, the hope of saluation, the trust to obtaine immortality, and from the sowndnes of maners, diligentlie warneth the louers of religion that they conceiue not their opinion, to perswade themselues no part of man liueth after corporall death, nor that the whole frame of our bodies and soules do altogether perish as the brute beast, which the wicked and such as are forsaken of God, doe earnestly put into the minde of the ignorant, and so by this most daungerous opinion doe turne their wauering minds from the certain, vndoubted and most wholesome doctrine of Christ. Whereby we may see the Apostle by al meanes laboureth to draw Christians from the conuersation of such, who

Lib. 3, de ira.

2 Cor. 15

by

by their ſubtile doctrine do draw the ignorant into errors: for thus doth hee illuſtrate and lay open his exhortation by a ſixe footed verſe of *Menander*.

Corrumpunt bonos mores colloquia praua.

Good maners are quickly defiled with filthy lewd ſpeeches.

We muſt bridle our tongues not onely from filthy, but alſo from idle words.

Chap. 37.

NOwe if wee heare Chriſt condemne idle words, that is vnprofitable, vain, friuolous, and to no purpoſe, and which are ſpoken to the profit neither of the hearer nor ſpeaker, ſo that hee will require an account of them in the day of iudgement: how much more then as Paule ſaith, are vncleane and ſcoffing wordes, filthy mirth, vnhoneſt ieſtes, and vncomelie talke to be deteſted, which do greatly hurt good maners. To be ſhort, taunting mockes and biting ſpeeches, which as they leaue a bitter remembraunce of them in the minde, and like waſpes flyinge awaie from vs dooe leaue their ſtinges behinde them in vs, are the onelie cauſes of hatred and debate amongſte vs. For as ſoone as the matter commeth once to multiplication of wordes, and figuratiue and crooked ſpeeches are wreſted to and froe, it commeth in the ende to a bloudy battell, and after that pricked on with manie accidentes, they are ſtirred on to an extreame hatred and vnappeaſable anger, which when it is once inwardlie conceiued, and deepelie imprinted in their heartes, then doeth it moſte ſhewe it ſelfe when all thinges ſeeme to bee huſht and forgotten. Moreouer, contentions, rage of euill ſpeakinge,

Math. 12.

Epheſ. 5

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and skoulding, doe more displease the Apostle Paule
Cap.4 then can be expressed: for he warneth the Galathians
to abstaine from such vicious and naughty affections,
not suffering those biting quips to be vsed among thē,
nor any tauntes or desire to backbite, least while they
one bite, quippe, and vexe another, they after the ma-
ner of beastes, doe one teare and consume another in
1.Cor 1. peeces. Hee also doth the same with the Corinthians,
whom he louingly exhorteth to mutual agreement in
the name of Iesus Christ, exhorting thē that through
hatred and dissention they fall not out among them-
selues, but that they agree and be of the same mind &
opinion. Paule taketh his example from Christ, which
by so many means teacheth them to be louing & cha-
Iohn. 15 ritable one towards another, which is the only band of
Colos. 3 charity and fulfilling of the lawe. For there is no need
Ephes. 4 of the spurs of the lawe, where good will is practised,
and where one freelie and ardently loueth his neigh-
bour. But because lamentable, tragicall, and grieuous
hurliburlies haue risen through the incontinencie of
the tongue, especiallie when one disgorgeth the poi-
Cap.4 son of his anger towardes another: Paule doth whol-
somelie instruct the Colossians and in them teacheth
vs what measure wee shoulde keepe in our wordes,
saying: Let your speech bee gratious and seasoned
with salte, that you may knowe howe to aunswere
euerie one, that is, let not your talke bee ouer mer-
rie and pleasaunt, least it turne to wantonnesse, nor
yet too seuere, crabbed, and bitter, leaste it of-
fende, and driue awaie or alienate the hearers, but
Tim. 3. lette your communication bee louelie seasoning it
Titus 1 with the salte of wisedome. Hence also commeth it
that hee requireth meekenesse and gentlenesse in the
Bishoppes and ministers of the Church, not suffering
their

their flocke to be chidden and intreated roughlie and vncourteouſlie. For ſeeing that Paule in all the courſe of our life, aſvvel in wordes as in deedes, doth meaſure and trie exactlie all thinges by the rule of comelineſſe and honeſty: & ſeeing the intemperance of the toung, beſide backbiting and euill ſpeaking, deceit and reproches, doth alſo with filthy and naughtie words infect ſyncere and pure mindes, he alſo ſtudieth to take avvaie theſe vices from the mindes of men. For thus doth hee frame the toung of the Epheſians, and compoſeth their mindes. Let no vncleane word or filthie ſpeech (ſaith hee) come out of your mouth, but that which is good to edification, ſo oft as need requireth, that it may giue grace vnto the hearers, that is, that it maye inſtructe the hearers and profite them. Nowe becauſe all vices are linked togither, and one ſo buddeth out of another, that all euill reſteth in the minde of man, hee ſaith: Let all bitternes, enuie, anger, hatred, chiding and euill ſpeaking, bee taken awaie from you, and all iniquitie; being courteous and mercifull one towardes another, forgiuing one another, as God through Chriſt forgaue you. The ſame hee alſo teacheth at large to the Romanes, exhorting that their loue bee not in vaine, but that they purſue that which is euill with hatred, that they bee readie to loue one another with brotherlie loue: that we go one before another with honor; that is, in helping and perfourming our duties, let vs one ouercome another, that they applie themſelues according to the time, that they ſtay themſelues with hope, that they ſpeake well of ſuch as perſecute them: not wiſhing euill vnto them, not curſing them; that they be like minded one tovvardes another, that they haue no proud; conceit of themſelues: that they recompence not euill with e-

Cap.4

Cap.12

2 Cor.8
Heb.12
Deut,32

uill: that they giue place to anger, and reuenge not themselues,& that ouercomming their enemies with the duties of godlines, they constraine them to amitie againe: for this is to burne ones enemie, and to heape coles of fire vpon his head. And therfore among other thinges he there noteth at large, he thinketh it meete that all men exercise the duties of godlines tovvardes their neighbors, applying it to euery one. For as *Cicero* witnesseth, Affability & curtesie in speech doth recon cile man to man: and obedience and desire to deserue well of euerie one, getteth a continuall & lasting friend ship: which seeing it maintaineth mutual loue among ỹ heathen, it ought to be much more ardent amongste those that are bound vnto it by the law of Christ.

Pro.25

Lib.1.offic.

Deceit and dissimulation in our wordes and whole course of life is to be detested.

Chap. 38

LEarne alwaies to speake the trueth, for it is a note of slauerie and not seemelie for a free man to lie, and to speake doubtfullie, intricatelie, confusedly, stuttinglie, & like a counterfait. Wherefore Paule the apostle saith grauelie & seuerely, whatsoeuer things are true, whatsoeuer things are comelie and honest, whatsoeuer thinges are iuste and agreeable with the truth, whatsoeuer thinges are pure and syncere, whatsoeuer things are apt to nourish loue, vvhatsoeuer thinges are of a good name: that is, that bringe good report and estimation, if there bee any praise, that is, if there bee anie thinge agreeable with vertue and vvorthie to bee praised, these thinges thinke, that is, let these thinges bee pleasant vnto you, imprint these thinges deepely in your mind, let these things

Phil.4

things be alvvaies before your eies, let theſe be deeplie ſet in your harts, and theſe things ſeek with tooth and naile to get and exerciſe them in your liues and conuerſations, and the God of peace ſhal be with you. For as the ſame apoſtle ſaith: to ſuch as loue God, al things ſhal be giuen to them for good, that is, they ſhall haue good ſucceſſe. Rom. 8

Auoid ſelfe-loue and the perſwaſion of perfect learning. Chap. 39.

SEeing an ouer ripe conceited opinion of learning is a great hindrance to ſtudy, becauſe it foreſloweth and ſlacketh hir proceedings: we ought diligentlie to beware, leaſt either in ſtudie or any other kind of art whatſoeuer wee go about to attaine vnto, that wee haue not this conceit in our ſelues, to think we haue gotten that, which indeed we come very ſhort of, or which is vnknowne to, or at leaſtwiſe not thorowlie known of vs. For there are many ſelfe-louers that do applaud and flatter themſelues with a vain conceit of learning, ſuppoſing there is nothing wanting to perfect their knowledge and godlines, thinking themſelues to haue got the end of their iourney, when they haue ſcarce attained the midwaie. Wherby it comes to paſſe, that many ripe wits taking on them matters of great importance, neuer come to the perfection of them. Which when *Fabius* perceiued, hee required of al profeſſors either to be learned, or elſe not acknowledge themſelues ſo. For there are none worſe then thoſe perſonnes, vvho hauing a little paſſed their A, B, C. conceiue of themſelues a fooliſhe perſwaſion of learning: for they will neither ſubmit themſelues, nor giue place to ſuch as can skilfullie teach them, but with a certain loftines wherwith they *Iib. 1. cap. 2.*

they are puffed vppe, will proudlie preſume to teache others their ignorance. And in our age there are a great manie which impudentlie leape into the pulpit vnexerciſed in that practiſe, vnfurniſhed with force of ſpeech, indued with no kinde of knowledge, nor ſcarſe any inſight into holie vvrit. Wherby it comes to paſſe that their greedie auditors are neither refreſhed vvith the foode of vvholſome doctrine, reape no comforte from the worde of GOD, nor any nouriſhment vnto their ſoules, but onely learne meere trifles & old wiues ſuperſtitions. I bring them alſo into the ſame ranke, who neither indued vvith reaſon or experience, doe take vpon them the office of a Phyſician, and exerciſe the art of Surgerie, to the hurte and death of manie a man. Seeing therefore a bragging vaine perſwaſion of learning is a great hurt to excellent wittes: the ſtudious and ſuch as deſire a perfect knowledge in learning, muſt labour by al meanes to get all the aydes & helps that may bring their ſtudies to perfection, reiecting & caſting off all conceit of learning inoughe: ſo that if they haue any thinge profited therein, they muſt not raſhlie deſiſt from and forſake their purpoſe, but go on ſo long forward till they attaine the ende: that ſo running out their race, they may at laſt obtaine the crown or at leaſtwiſe come neare it. Let not, I ſay, that ſame fooliſh and hurtful opinion to fine vvits, once enter or at leaſtwiſe ſtaie in thy mind, who when they are once entred into the porch, entrance, or principles of learning, thinke they haue done the dutie of good ſcholers, and obtained that which indeed they come ſhort of, and are farre remooued from, becauſe it vvorketh this in the mindes of men, that they waxe laſie before they come to their iourneyes end, do al things ſlackly, and proceed not on forward, but like the ſluggarde or trifler,

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trifler, who running in a race, dooth not cheerefullie make haſt to get the goale, but looking backe and ſtan ding at a ſtaie, permitteth another to winne the price, to his great ſhame and reproch. In this caſe I thinke it beſt to followe Paules example, who in dooing the dutie of an Apoſtle, and in ſetting out and publiſhing the doctrine of the Goſpell wherin our ſaluation ſtandeth, excellentlie confeſſeth, hee had not attained to that he ſought after, and yet lets ſlip no occaſion to finiſh his courſe manfullie: labouring with al indeuor to obtaine the marke ſet before him being the reward of his heauenlie calling: that is, the bleſſing of God prepared for euery one through Chriſt: ſo that hee ſeemed to forget thoſe thinges that vvere behinde him, which he had doone, not willing once to call them to minde againe, and to ſet his minde wholy on thoſe things that vvere before him, and which hee had to finiſh, caſting aſide all things that might hinder him frō haſtening to the marke and rewarde of immortalitie. To this purpoſe alſo ſerueth that ſaying of our ſauiour Chriſt: Whoſoeuer putteth his hand to the ploughe and looketh backe, is not fit for the kingdome of heauen. By vvhich ſimilitude taken from the labor of him that plougheth and tilleth the ground, hee warneth vs when we haue once begun to take vnto vs the buſines of our ſaluation, to continue and goe on till we come to the ende, neither bending our mindes to weake and fraile thinges, nor to bee drawne awaye or of our ſelues deſiſt from our purpoſe, but to perfect and finiſh it being once well begunne. For delaie and procraſtination in matters of ſaluation are daungerous: and a ſlacke or ſlender proceeding in a thing well begunne, is worth nothing. Paule alſo preparing himſelfe to ſuch a iourney as this, would not hinder his courſe, or

Luke, 5

1 Cor. 9

Virg. lib. 5 Aenei. make any delaie, taking an example from those which in trying of maisteries desired the price: where euerie one is purposed to trie and suffer al things, yea and to pawne dovvne his life for praise, so he may get the price and applause of the people. And *Horace* a heathen Poet, and yet a most excellent teacher of maners, when hee perceiued vvhat hurt slackneſſe and delaie vvere in attempting any exploit, he taketh an example from an infamous acte, to exhort vs to profitable and wholsome things, saying:

Lib. 1. epi. 11

Vt iugulent homines, surgunt de nocte latrones,
Vt te ipsum serues, non expergiscēris? atqui
Si nolis sanus, cur es Hydropicus? & cur
Quæ lædunt oculos, festinas demere, si quod
Est animum, differs curandi tempus in annum?
Dimidium facti, qui bene cœpit, habet, that is:

Theeues in the night wil raise themselues ỹ they may murder mē
And wilt not thou to saue thy selfe awake out of thy den?
And if thou couet'st to haue health, why art thou dropsy-ful?
And why those moats ỹ hurt thy eies dost make such hast to pul,
Since alwaies thou defer'st to cure thy minde from yeare to year?
He that hath wel begun a thing, hath halfe atchieu'd his geare.

Lib. 2. remt. Amor. This saying doth Ouid thus interpret:

Vt corpus redimas, ferrum patieris & ignes,
Arida nec sitiens ora leuabis aqua.
Vt valeas animo, quidquam tolerare negabis?
At pretium pars hæc corpore maius habet.

So thou mayst saue thy corps frō death thoult suffer sword & fire
And thogh thou thirst yet wilt not quēch with water thy desire:
But that thy soule may liue in health thou nothing wilt indure,
Yet shee's preferd before the corps & reckned much more pure.

Math. 24 Luke, 12 Christ also is conuersant in the same argument pric-

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king vs on to diligence, and prouoking vs to keepe watch, bringing a parable from the vniuſt and faithles husbandman, and from theeues and breakers into houſes by night: for as thoſe are addicted to their profite, and take hold of euery occaſion to get ſomething, and to filtche and ſteale awaie other mens goodes: ſo is it meet that euery one be watchful for his ſaluation, and let not oportunity ſlip, whereby in time and ſeaſon he may get thoſe things for himſelfe that make for his ſaluation, and are profitable to his mind and ſoule.

Make choice and triall of thy familiars and friends. Chap. 40.

THe prouerbe warneth vs not to admit anie raſhly into our friendſhip without ſufficient triall and choice made of them before: but onely ſuch whoſe vertues are tried and honeſties approoued, for it ſaith: *Nec cuiuis dexteram iecceris*, which the Dutchman interpreteth thus, *Siet wie ghy byder handt nempt*, which vvee may thus Engliſh: Let vs not ioine handes (that is enter friendſhip) with euery man. A ſimilitude borrovved frō dauncers: for young men when they goe to dance reach not out their hands to euery maide, but firſt weyeth and conſidereth vvhether they be baſe or noble, foule or faire, and then chooſeth one of them. The ſame regarde ought alſo to be obſerued in the fellovvſhip of this life and in entring into friendſhip with any. For there are many ſo ignorant of the things of this world, that they being not able to put a difference between true & fained friendes, receiue all vvithout any difference into moſt ſecret familiarity, yea and that before any triall made of them, vvhom they afterwards find to be meer ſycophants and diſſemblers.

Wherfore as it is meet thou ſhouldſt be faithful to al,

ſo thou muſt not raſhlie giue credite to anie, vntill (as the Prouerb ſaith) thou haſt eaten a buſhel of ſalt with him, that is, till thou haſt learned the whole courſe of his life, and ſearched into and tried his maners and diſ
Eccleſ. 8 poſition. To which agreeth that of the wiſe manne: Tel not thy ſecrets vnto a ſtraunger, for thou knoweſt not what he vvill bring forth: that is, what trouble hee hatcheth. Open not thy minde to euerie one, leaſt he requite thee with euill, and reproche thee to thy face. The lightneſſe and inconſtancie of men is the cauſe why the law of friendſhip is not euerlaſting: and therfore many perſwade themſelues that we ſhoulde ſo account of our friends, as thoſe that may once become our enemies; and ſo proſecute our enemies in our hatred and quarrels, that when anger is paſt, we may receiue them againe to fauour and friendſhip. For thus doth *Martiall* affright vs from too muche friendſhip and familiaritie with any.

Lib. 12
Si vitare velis acerba quædam,
Et triſtes animi cauere morſus:
Nulli te facias nimis ſodalem.
Gaudebis minus, & minus dolebis. which is,

If thou wilt eſcape from ſome bitter things,
And flie the remorſe thy conſcience brings:
See that thou be too friendlie with none,
So ſhall thy ioy be leſſe, and leſſe thy mone.

And their opinion is not altogither vnreaſonable, nor much diſagreeing with mans nature, who thinke debate and enmitie ſhoulde bee mortall (that is, once
Offic. 2. haue an ende) and friendſhip that is linked together in a faithful fellowſhippe of mindes and firme conſent of willes, ſhould be euerlaſting. For they eſcape not the name of lightneſſe and vnconſtancie, who raſhlie ſuffer

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fer the bondes of friendſhip to bee broken. Wherfore *Cicero* thought thoſe friendſhips ỹ were not throughly approued, ſhould be diſſolued by little and little, and not violently broken.

Be ſurety for no man without conſideration.

Chap. 41.

OFfer not thy ſelfe to bee ſurety for any man raſhly or vnaduiſedly: for hurt alwaies happeneth to ſuretiſhip. For hee that pauneth downe his credit for another, offereth himſelfe to danger. And if the principall faile the ſurety is puniſhed, and muſt pay the debt hee aſſured for another. Wherefore *Salomon* moſt skilfull in all thinges belonging to man, affrighted his ſonne from being eaſily intreated to enter into ſuretiſhip, ſaying: My ſonne, if thou bee ſurety for thy friende, thou haſt faſtned thy hand to the ſtranger, thou art intangled and trapped with the words of thy lippes, and art ſnared in the words of thy mouth, wherfor make haſt ſpeedily (ſaith he) to deliuer thy ſelfe from the hand of thy neighbor. But yet ought not this to be too ſtrickly obſerued, becauſe we ought many times in matters of waight and vrgent cauſes, as neede requireth, to helpe our friends, and to doe good to thoſe that are tied vnto vs by the law of nature, yea we muſt lay down our credit, goods, and life to ſomtime for them, yet muſt we not for their ſakes decline from ỹ truth, nor doe any thing for them contrary to honeſty, but as the prouerbe ſaith, wee muſt aſsiſt them til we come to the altar, that is, wee muſt not paſſe the bounds of religiõ to pleaſure them: for there is no reaſon why a man to profit his friende ſhould hurt his own conſcience or make breach of religion. Prou. 6

Beware of flatterers which the Dutch man cals Pluym-ſtrijckers.

Chap. 42.

SEeing that aſſentation and the knowledge or rather the craſte of flatterie, through a certaine artificious deceite of wordes beguileth ſuch as are honeſt ſimple men: I warne thee to take heede thou open not thy eares to their flatterie, nor ſuffer thy ſelfe to bee tamed with their cogging and intycing ſpeeches. And that I may arme thee, theſe are the notes whereby thou ſhalt knowe a truſty friend from a falſe and deceitfull flatterer, for the firſt wil freelie and grauely admoniſh thee of thy duety, to whome hee wiſheth all good fortune may happen, which *Salomon* placeth in the beſt part of friendſhip: But the flatterer wil alwaies ſooth thee vp and claw thee, approuing that thou doeſt, reioiceth at thy miſunderſtanding of his wordes, harkeneth vnto thee in all things, and frameth his flattering words not only to thy wil, but alſo to thy becke and countenance. *Gnatho* in Terence doth excellētly paint out theſe kind of people, who teacheth this paraſiticall diſcipline, and ſhewes how he was wont to winne the hearts of men vnto him, ſaying:

Prou. 27. Eſay. 30

Eunuch. act. 2. Scen. 2.

Eſt genus hominum, qui eſſe primos ſe omniū rerū volunt,
Nec ſunt. hos conſector, hiſce ego non paro me vt rideant:
Sed his vltro arrideo, & eorum ingenia admiror ſimul;
Quidquid dicunt, laudo; id rurſū ſi negant, laudo id quoq;.
Negat, nego, ait, aio: poſtremo imperaui egomet mihi
Omnia aſſentari. Is quæſtus nunc eſt multo vberrimus.

There is a kind of men which would be chiefe of all,
And are not: theſe I haunt, not that I would be mockt:

But

But theſe I flout, and yet withal *I* wonder at their wits,
What ere they ſay I praiſe, deny they, yet *I* praiſe,
Their no is no, their yea is yea, and *I* command my ſelfe
To ſooth vp all, this gaine is now become the greateſt of al.

Wherefore, ſeeing flattering and faire ſpeeches is deteſtable & odious with al men: albeit thy wealth be ſmale and ſlender, yet neuer yeeld thy ſelfe to be a paraſiticall *Gnatho*, nor once purpoſe in thy minde to become a flatterer. For that ſame tickling of the eares getteth the fauor of many for a time, but it vaniſheth and laſteth but a little while. And ſometime gaine is gotten thereby, but it is with infamy and reproch: for in the ende when the deceite is diſcouered, it is verie hurtfull to his maiſter, ſo that there is no gentleman-like man that is freely brought vp, can indure to bee branded with ſo vile a marke. Olde craftie foxes and wily companions, who with a foxlike ſubtilty and deceite do circumuent and beguile the ſimple with their wily and crafty cunning, are much like theſe flatterers, who like the *Hyæna* and Crocodile greedily gape after other mens goods and wiues, at the firſt ſight or ſhew are flatterers, but afterwardes indeuour to hurt and deſtroy thee. Of this brood alſo are theſe crafty and ſubtile fellowes, who being very officious in their duties, are ready at all aſſaies to ſhewe their obedience, and inſinuate themſelues into the familiarity and cuſtome of mens liues, with a minde, intent, and purpoſe to ſcrape and get ſome profit from them. For taking euery oportunity proffered, their eies and handes are ready to ſpie out and truſſe vp ſomthing or other. Wherfore truſt no man raſhly, til thou haſt ſeene ſome ſigne of his faithfulnes and honeſty.

Certaine precepts applied to good life.

Chap. 43.

AS there are many precepts giuen by learned men, how to lead a good and godlie life, ſo *Martial* hath deliuered ſome very profitable and honeſt: by which as with the forefinger he ſheweth by what means one may leade his life profitablie, and not only auailable for the health of the body, but alſo for the quietnes of the mind, and theſe are the precepts:

Vitam quæ faciunt beatiorem,
Lib. 10 *Iucundiſſime Martialis, hæc ſunt.*
Res non parta labore, ſed relicta,
Non ingratus ager, focus perennis,
Lis nunquam, toga rara, mens quieta,
Vires ingenuæ, ſalubre corpus,
Prudens ſimplicitas, pares amici,
Conuictus facilis, ſine arte menſa,
Nox non ebria ſed ſoluta curis,
Non triſtis thorus, at tamen pudicus:
Quod ſis eſſe velis, nihilque malis:
Summum nec metuas diem, nec optes.

Thoſe things that make a happy life
are theſe my pleaſant Martial,
Goods left by friends, not got with paine,
a fruitful field, fire diurnal,
No ſtrife, ſmale honor, quiet minde,
great ſtrength, and body that is ſownd:
Wiſe ſimplenes, and equal friends,
thin diet, no boords that abound,
No drunken night, but void of care;
No angry wife, but one that's chaſt:

Let

Let thy state please thee, couet nought,
With, nor be at Doms day agast.

These commodities of this life if thou canst not obtaine altogether according to thy wishe and hearts desire, thou oughtest not to repine at it, and kill thy selfe with sorrowe: but rather refer al things to the wil of God and his prouidence, who is the only guider of all thinges in the worlde. For so was Dauid wont to doe in all his actions, whether they happened to him aduersely or prosperously, where hee subiecteth all thinges to Gods power, nothing respecting chance or fortune, attributing all the course of his life to him, and saying: The course of my yeares are in thy hands, that is, all my dayes are guided according to thy will. Psal. 30.

Of exercise, whereby the decayed strength both of bodie and mind is repaired.

Chap. 44.

SEeing that mãs nature is not able to endure, vnlesse it haue breathing times to refresh it with libertie: we must often times giue ouer labour for a while, least the strength of body and minde wax fainte, and bee ruinated with too much toile and businesse. And as quiet and seasonable sleepe refresheth and strengthneth the members that are wearied with labour: so the slacking of meditation doth quicken the minde that is wearied with studie and ouermutch watching, and repaireth the sleepy and tyred spirits. Our elders, if at any time they could get so much leisure as to rest from the functions and publike businesse of the Common wealth, woulde recreate themselues with the exercise of husbandrie, taking therein no lesse

profit then pleasure. For besides the woodes and medowes which are pleasant to the eies, & besides arbors hedged in with trees, & decked with yong shoots, besides the commodities of mannors, farmes and pleasant howses in the Countrey, they reape such a gaine by a well tilled and plentifull grounde, and by a fruitfull harueſt, and yearely increase, as is both honest and plentifull. For profit gotten with honesty and iu-
Lib. 1. Offic. stice, is not to be blamed of anie man. And of al things as *Cicero* witnesseth, whereby anie gaine is gotten, there is none better then husbandry, none more plentifull, and none more seemelie for a freeman. Insomuch as *Hesiodus* thinketh, there is nothing so kingly and honorable, as the tillage of the earth, and exercise in the worke of husbandrie. Whereby it came to passe that the Romans lothing the Citie, as it were deliuering themselues from bondage, woulde goe into the Countrey: For there many thinges are profered vnto thee, wherewith at certaine times thou maist delight thy selfe: for nowe time and occasion affordeth thee to prune and cut thy trees, by and by the plesant spring inticeth thee to graft thy slippes on some other trees, & a little after the season requireth thee to trim thy vines, when sprowting with their buds, they match the tops of the Poplars.

Horat. in Od. Virg. 1. Geor.

Nunc capture ferus laqueo, nunc fallere visco,
Atque etiam magnos canibus circumdare saltus,
Insidias auibus moliri, incendere vepres.

Now maist y catch wild beasts in snares, now take thē in a net,
And often times w dogs go hunt through woods & forests great,
Now laying traps for little birds, now burning vp the briers.

Birding and hunting is very profitable for young men that are come to their full growth, yea it is a verie fit exercise, and in no wise to bee blamed, so that they be not too much addicted, & spend not al their la

bour in pursuing and tearing wilde beasles in peeces, neglecting in the meane time the gouernement of their howsen, or more waighty affaires. But to recreate ones selfe in geographicall tables, and sitting quietly in a studdy, to trauell all ouer the whole compasse of the world, and to measure the countries far and neere dispersed with a mans eies and compasses, rather then with great wast of wealth, trauel them ouer with onds body, is a wonderfull delight to the minde. Among these maps and descriptions of the earth, I place those pictures that are artificiously handled, and skilfully set out in diuersity of colours, or such as the Greekes call μονοχρωμάτους, that is, of one colour like our antique worke, which delights the eie with no vaine shewe especiallie if they be not superstitious, but expresse lessons of vertue and godlinesse, such as are the histories of holie Scripture. And therefore verie vvell did our elders cal paynting dombe poetrie: albeit in deede pictures can speake, and are liuelie, and not domb. But the delight of Musicke, as it is honest, so is it passing pleasaunt, vvherewith the minde vvhen it is vvearie, is greatly refreshed and quickned: for vvith the concent of voices, and the sweete noise of instrumentes, it doeth not onely delight the eares vvith the sweetenesse of the note, but the sovvnde also spreading it selfe euerie vvay through the arteries, doeth stirre vppe both the vitall and animall partes, shakinge off the darke mistes and clovvdes of the mind, maketh it much more actiue and prompt. Which was the cause that *Pythagoras* woulde oftentimes awake his minde with his harpe, when hee purposed to watch, that hee might bee more nimble in doing his duetie and performing his dailie labours: and againe when he vvent to bed, hee vvould quiet his minde vvith his

lute, and pacifie his troubled affections. We reade also that *Epaminondas* Prince of Greece, would sweetlie sing to his Lute, and all Greece, as *Cicero* witnesseth, did thinke the depth of knowledge to consist in singing and playing on instrumentes: for whosoeuer was noe skilful in that art, was accounted most vnlearned. So in olde time they were wont to sing to the harpe the actes of Noble men and kinges, for thus sayth Virgill,

Lib. 1. Tusc.

Lib. 1. Aenied

Cithara crinitus Iopas
Personat aurata, docuit quæ maximus Atlas,
Hic canit errantem Lunam, Solisque labores;
Vnde hominum genus & pecudes, vnde imber & ignis
Arcturum, pluuiasque Hyades, geminosque Triones:
Quid tantum Oceano properent se tingere Soles
Hiberni, vel quæ tardis mora noctibus obstet.

Bushayrd *Iopas* plaid on harpe that which great *Atlas* taught,
He sung ỹ labors which the sun & wãdring moon hath wrought,
Whence men & beasts, water & fire, did their beginning gaine,
Arcturus, rainy Hyades and eake the Trions twaine:
And why the Northen starres make hast into th'Ocean sea to diue
O what's the hindrance that doth vs of longer nights depriue.

The vse of this recreation was not wanting among the Hebrues: and that it was regarded and much esteemed among great men, besides others, the history of Dauid doth shewe it. For that Prophet vsed to sing psalmes to his harpe, and with the sownde thereof to quiet the mad minde of Saule when it was vexed with an euil spirit and black choller, and so to bring the king againe into his right minde. And *Elizeus* the Prophet being greeued with the importunate interruptiõs of the kings, vvould take his psalterie in hand and quiet his minde with sweet harmonie and musicall consent: and when all trouble vvas remooued and his affections

1 Reg. 16.

4. Reg. 3

fections quieted, inspired by the holye ghost began to propheſie the ſucceſſe of the three kings. Moreouer that muſicke was vſed at bankets the ſcriptures in manie places do witneſſe. For thus ſaith the Wiſe man, taking a ſimilitude from pretious ſtones ſet in golde: As the Carbuncle beautifieth the golde, ſo doeth muſicke at a bankette with a little vvine. And in another place he ſaith: As the Emeralde whoſe greene colour is bright and delectable ſetteth out the gold, ſo dooth the harmonie of ſinging at a pleaſant banket. But leaſt anie one ſhould vſe and occupie theſe delightes more then neceſſitie requireth, hee ſhevveth by the vvaie vvhat ſhould be preferred before it: ſaying, Wine and muſicke reioice the hart and minde, but the ſtudie of vviſdome more then them both. Trulie Eſay blameth the drunken and ſuch as are giuen to feaſtings, and to delight themſelues with muſicall inſtruments: but it is onely for this cauſe, that they regard them more than God, becauſe they giue not thankes to God for any of thoſe thinges they ſo plentifullie and aboundantlie inioy. For thus hee threatneth them: Woe bee to you that riſe vp earlie to followe drunkenneſſe, & to drink til the euening till you chafe at the vvine. The Harpe, the Lute, the Organ and the pipe, is at your bankets, but you nothing regard the actes of the Lord, nor yet conſider his handie vvorke: that is, you lifte not your mindes and eies vp to him, from vvhoſe bountifulnes and liberalitie theſe things come. Amos the prophet ſpeaketh of the ſame matter, taunting the wanton and ſuch as liue prodigallie with threatninges, after this ſort: Woe be to you that are rich in Sion, that walke ſo lordelie, lying in iuory beds, and playing the wantons in the ſtreetes: vvhich ſing to the ſownd of the pſaltery, drinking wine in full cuppes, and anointing

Eccleſ. 32

Eccleſ. 40

Cap. 5

your ſelues with moſt coſtlie ointments, and not one of you pittieth the caſe of the poor, or greeueth at the miſerie of the afflicted: there is no reſpect or heede taken of the needie, neither doe you giue God thankes for his benefites. Wherefore the delight in muſicke and vvithall a moderate vſe of vvine and meate, wherby the drovvſie and heauie ſpirites bee ſtrengthened and refreſhed, & vvhervvith the melancholike fumes bee diſpearſed, are no vvaie blameworthie: and therfore ſhould not be condemned with any ſeueritie, vnleſſe by abuſe and ouermuch vſe of them wee preferre them before heauenlie thinges and our ſaluation. Among eaſie exerciſes and ſuche as are not comberſome and laborious, riding is numbred, the vvhiche is doone either by horſe, waggon, or barge. Alſo walkinge abroad in the ayre, ſuch as our greene alleyes in gardens affoorde vs, and vnder the Vine when it is caryed along vppon poles: or vnder faire green arbours like vnto a vaute or backe of a lute; ſuch walkes are no leſſe profitable then pleaſant.

Nowe if it ſo fall out that in thy walkings thou wax wearie and faint, there want not in a curious garden, bankes and reſting places to ſit downe on in the ſhade, where by taking the coole ayre ỹ mayſt qualifie thy heate; but when it ſeemeth good vnto thee to ſitte in the Sunne, or walke abroade in the open ayre: thou mayeſt doe it either in the fielde or elſe in ſome highe Gallerie or Leades. And as among moderate exerciſes, reading with a loude voice and declamations, are fit for ſuch as are ſchollers and Ciuilians: ſo wreſtling and playing at Tennis, and all exerciſes of artillerie or ſhooting, are good for them that be ſtrong and luſtie, and approoued by Galen in a little booke that he publiſhed: and ſo is ſworde-playing, and running a

Tilt,

Tilt, vvhereby the natural heate is increaſed, and therby diſpearſing the bloud into euerie member, the body getteth ſtrength, whereby it commeth to paſſe, that ſuch as vſe exerciſe, are better coloured then others, & their skinnes are tainted ouer with a ſweet and delectable redneſſe. But let ſuch as practiſe theſe exerciſes, remember this, that they doe all things moderatelie, leaſt violent & ouerſtraining actions bring their members or any part of the bodie out of iointe, or by ſudden and haſtie turning or winding, bee remoued out of his place. Nowe as preſentlie after meat the mind is not to be wearied with ſtudie, to the ende the ventricle may haue the better digeſtion, before the naturall heat bee ſcattered and diſpearſed: ſo after a full ſtomach and great dinner, thou muſt not addicte thy ſelfe to ouermuch labour, for violent and diſordered motions doe hinder digeſtion, and all immoderate actions of the body, doe drawe the raw and half digeſted meate into the veines, which breeding opilations and putrifactions, doe miniſter occaſion to all diſeaſes. There is a play called *Aſtragaliſmus* among the Latines, or as the Dutchman termes it *Pickelen*, which is doone by the throwing of three ſmall ſheepes bones, cleanſed and made drie, at which our Dutch maidens before they are mariageable or readye for a husbande wil play, but ſo ſoone as they are maried they preſentlie deſpiſe it. And our young men doe play with certaine bones that are taken out of the feete of Oxen, which we Dutchmen cal *Coten*, & exerciſe themſelues at certaine times in the yeare, and ſo they doe nuts and rackles, which childiſh plaies when they com to more yeares, they little regard: ſo that when they are paſt 7. years old, they think it vncomlie & a great diſcredit to play with ſuch trifles. For with childrē as *Horace* ſaith:

We call it Cockal.

Much like our coiles.

Aedifi-

Lib.ſer.2 Sat.3

Aedificare caſas, ploſtello adiungere mures,
Ludere par impar, equitare in arundine longa
Si quem delectat barbatum, amentia verſat.

To build vp houſen and to ioine mice to a childiſh carte,
To play at euen or od, and ride on horſeback on a ſticke,
If one that hath a beard delight, he ſeemeth more then madde.

Now there is alſo another kind of dice differing frō which the Dutchman calles *Terlinghe*: which is three, and the other but foure. The abuſe of this game is ſo great and ſo vſed in all Europe, that diuers haue ſpent their patrimonies with it, and conſuming their wealth haue brought themſelues to beggerie. But thoſe kind of foureſquare dice which our Dutche maides vſe, bringeth not the ouerthrowe of their houſen, becauſe they play but to paſſe away the time, and when it is lawfull for them to bee idle, they playe for things of no great value: as Cheſtnuts, Filberds, pins, claſpes or ſome kinde of pocketing ſtuffe. But ỹ whipping of a top, and driuing of him in a circle till he ſleep ſo that his motion cannot be perceiued nor ſeen, yong men doe therein cheerfullie exerciſe themſelues, and that chieflie in the Winter time to catch them heate. Which kind of exerciſe our forefathers vſed, recreating themſelues with it and manye other beſides, as *Perſeus* witneſſeth in theſe verſes.

Sat.3

Iure etenim id ſummum, quid dexter ſenio ferret,
Scire erat in votis: damnoſa canicula quantum
Raderet: anguſtæ collo non fallier orcæ,
Neu quis callidior buxum torquere flagello.

For rightlie this was al my care, this did I deſire to know,
What gain the luckie ſiſe did bring, what loſſe the ace did pul
And might not be deceiud with necke of narrowe dicing boxe.
And none might driue a top with ſcourge ſo skilfullye as I,

Virgil

Virgil alſo maketh mention of this childiſh inſtrument, comparing *Lauinias* minde troubled with the loue of *Turnus* to a top, ſaying in excellent verſe, that ſhe did no otherwiſe role and tume then a top driuen too and fro with whips and ſcourges: The Dutchman calleth it alſo a top, but thus dooth Virgill proſecute his purpoſe.

Tum vero infelix ingentibus excita monſtris
Immenſum ſine more furit lymphata per vrbem, *Virg. lib. 7 Aeneï.*
Ceu quondam torto volitans ſub verbere turbo,
Quem pueri magno in gyro, vacua atria circum
Intenti ludo exercent: ille actus habena
Curuatis fertur ſpatiis. ſtupet inſcia turba,
Impubiſque manus mirata volubile buxum.
Dant animos plagæ: non curſu ſegnior illo
Per medias vrbes agitur, populoſque feroces.

Vnhappy ſhe prouoked on with great and monſtrous rage
Vnreaſonably, without delaie runs mad about the town,
As ſometimes doth a top ỳ flies with laſhes of a ſcourge,
Which boies when they are bent to play do in a circle driue
Vpon a plaine and emptie floore, who forced with the whip
Is caried vp and down the plaine, the fooliſh boyes amaz'd
And wondring at the reuling top, do with their childiſh handes
Apply their mindes to whip him ſtil: ſo with as ſwift a courſe
Shee's caried all about the town among proud Citizens.

Children are wont to vſe theſe kind of plaies for the moſt part: but when they are older & begin to grovve to be fourteene yeares of age, they require more comlie exerciſes and paſtimes. For in all exerciſes wherin the minde and bodie reape any profite, a great care and regard muſt bee had, that they be comelie and honeſt. For that cauſe onelie did Saluſt praiſe the commendable towardnes of Iugurth, before the time hee

vvas corrupted with ambition & deſire to rule: for he when he began to be manlie, ſtrong, beautifull, & wittie, gaue not himſelfe ouer to be corrupted with ryot and idleneſſe: but after the manner of his countrey, to ride, caſt dartes, and runne races with his equals: and albeit he excelled them all for glorie and actiuitie, yet vvas he beloued and eſteemed of all, becauſe he would neuer brag of himſelfe. But flie thou from and eſchue dice and cardes, and all ſuch exerciſes as delight idle folkes, as moſt hurtfull and infamous, becauſe in theſe exerciſes art and skil preuailes not, but deceit, crafte, ſubtletie & guile: for reaſon, counſell and vviſedome, beare no ſwaie in them, but chance, fortune and raſhnes. Moreouer, vnder this word *alea* or dice, is compre hended al playes ſubiect to mutabilitie of Fortune: as tray trip, mumchance, nouum, tables, and all other, wherein the caſting of dice is vſed, which are all diſliked and blamed in vs, though wee playe like boyes for pins and points, if vve vſe it often, deceitfullie, or contentiouſlie. For thus ſaith Martial verie vvel:

Alea parua, nuces, & non damnoſa videtur:
lib. 14. *Sæpe tamen pueris abſtulit illa nates.*

To play at dice for nuts, ſeemes nothing culpable,
Yet parents from their children take them oftentimes away.

Wherefore ſeeing that almoſt all things in this exerciſe is done couetouſlie, wickedlie and craftilie: vve muſt vſe this moderation, rather to follow delight thē gaine. For it often commeth to paſſe, that the ſimple and ſuch as are vnskilfull are wiped clean from al their money. And albeit a great hope of gaine doth dravve the mindes of many men to haunt theſe exerciſes, and gaine is a great comfort and delight to the winner, yet ought we to goe about nothing with an ardent hope

and

and desire of gaine, because exercise was ordained and libertie to play licenced not for gaines sake, but for bodilie health and delight: and to the ende the vvearyed minde might be refreshed and recouer more strength to execute labours. But such is the nature and condition of diceplayers, that when once that itching scab hath possessed their minds, it can hardlie be expelled, because there are companions of the same stampe euerie where drawing them on, and are euerie hour inticing them to those damnable pleasures, which vice is also ingrafted in whoremongers. Wherefore Ouid saith verie profitablie:

Sperne lucrum, vexat mentes insana cupido,
Et reuocat trepidas alea sæpe manus.

Hate play because mad auarice so much torments thy mind,
And dice recals thy feareful hands oft times to play to losse.

Trulie in mine opinion no man ought to be blamed for laboring to increase and inlarge his vvealth, but yet is it meet he follow after gain that is profitable and honest, and gotten with the hurte and iniurie of no man. Notable is Plautus his prouerbe: It is requisite euerie one should be rather painful then craftie in getting his gain, for goods got sinisterlie and wickedlie besides the ill name they bring, they are also lesse permanent and stable, but are quicklie consumed, as goods gotten by craft, deceit, coosenage, cauilling and subtletie, or by Vsurie, Tables and Cardes. Therefore what companions soeuer thou haste in thy exercises, labour by al good meanes to drawe them from wicked thinges, and to stirre them vppe to honestie, comelinesse, and vertue. For this is that dutie of humanitie vvhich not onelie is praised of wise menne, but is also acceptable and pleasing to God: Which hee vvitnesseth by

Cap.15 Ieremie, saying: He that seuereth the good from the bad shall be as mine ovvne mouth. VVhereby hee noteth that man to haue performed a notable exploite, to approch neere vnto God, and to deserue diuine honour, who bringeth himselfe or his neighbour (for there is nothing more pretious with God than man) from vile deedes, a life most foule and defiled, & from a vvrong course, and is his author and leader to soundnesse of life and good manners. To which belongeth

Cap.5 that saying of Iames the Apostle: Brethren if anie among you straie from the trueth, and another conuert him, let him knowe hee hath called a sinner from death and saued his soule.

In al thy actions let reason be thy counseller.

Chap.45.

IN euerie action and in all the affaires of this life, so gouerne all thinges by reason and good aduise, that thou do nothing this daie whereof thou mayest repent thee to morrovv: for it is a filthie and foolishe thinge to doe that which after it is finished will compell thee to say, I had not thought. Against this rocke thou shalt not offend if thou doe nothing rashlie and headlong, but al things aduisedlie, vviselie, and with good iudgement: leuelling all thinges by the rule of reason. For so dooth Salomon teach vs, vvhen he sayeth: Remember the end and thou shalt neuer doe amisse. And Salust sayeth rightlie: Before thou dost begin any thing take aduise, & when thou art vvel aduised, then make hast to finish it speedilie. And *Cicero* saieth: In all thinges vvhatsoeuer thou goest about, bee firste of all diligentlye prepared thereto. To vvhich purpose serueth our pro-

prouerbe, Be not too hasty, for that is doone soone enough that is doone well inough: and *Salomon* saith, Seest thou one ỹ is hasty in his businesse, there is more hope of a foole then of him.

Do nothing thou doubtest of.

Chap. 46.

THou shalt do nothing that breedes a scruple in thy conscience, or bringeth such a doubt that thou canst not tell whether it bee right or wrong, which thou goest about to doe. For equitie, as *Cicero* saith, doth manifest it selfe and is ioined to vertue and honesty: but doubtfulnes is neere kinsman to iniustice and all kinde of vice. To which agreeth that saying of Paule: Blessed is hee which iudgeth not himselfe in that he alloweth, that is, which in any thing he doth, feeleth not his cõscience bidding him stay. Which sentence albeit the Apostle writ touching choise of meate, and auoiding of offence (as I saide before) yet may it bee very fitly applied to other things. For in euery action we do, if it bee not in faith and constancy, but in a wauering and doubtful minde, we are condemned by the iudgement of our own conscience: because whatsoeuer is not of faith, wherewith we approue our mindes to God by the consent of our consciences, is altogether vicious and sinfull. For if any man doubting in his minde whether a thing bee good or bad, and yet doth it; hee sheweth the worlde that if occasion happened and oportunity were offered, he woulde commit any notorious crime. But true godlines and perfect wisdome attended on by faith & strengthned with the holy ghost, discerneth al things wisely, and vndertaketh nothing that carrieth with it

Lib. 1. Offic.

Rom. 14

any ſhew of euill, or may affect his minde and conſcience with any griefe.

That there are rewardes both for vice and vertue.

Chap. 47.

THat which *Cato* the wiſe was wont to teach his fellowe ſoldiours, the ſame ſhoulde bee fixed in euerie ones mind: If thou atchieue anie thing with great labour that is honeſt, the labour goeth from thee, but the vertuous deede abideth with thee: but if thou do anie euill with pleſure, as a thing of no continuance, it flieth away and quicklie vaniſheth, but the euill and naughtie deede as a vice not to bee blotted out, doth alwaies cleaue to thee. To which agreeth the prouerbe: Once a Ieſter, and neuer a houſekeeper. For whoſoeuer in a matter of diſcredite hath made ſhipwracke of his good name and honeſtie, ſhall hardelie recouer againe the name of an honeſt man, though he growe to bee rich, and come to great wealth. With the like reaſon doeth *Plato* ſtirre on young men to come to happineſſe, by ſetting before their eies the image of vertue and vicious pleaſure: becauſe ſudden repentaunce, vexation of ſpirit, an vnquiet minde, and euerlaſting griefe, doe alwaies accompany the momentanie ſweeteneſſe and inticementes of pleaſure: but a quiet minde, reſt of Spirit, a ſafe conſcience, and euerlaſting ioy doe alwaies follow the ſhort labors and griefes of vertue. To which belongeth this ſentence: That which delighteth is but for a time, but that which greeueth is euerlaſting.

All

All our actions must begin with praiers to God.

Chap. 48.

WHatsoeuer thou goest about to attempte and effect, desire God almightie to bee thy counsailour. So that if thou determine to take any thing in hande, or if thou execute any office priuate or publike, call for his helpe, that by the inspiration of his holie Spirit hee may prompt and instill into thy minde that which is best and most profitable for thee. For it cannot bee expressed vvhat great helpe the making of our praiers to GOD doeth bring to the beginning of all our actions, and to the happie succesſe and ende of our labours. For most commonlie our labours fall out vnluckelie and vnfortunately vvhich are not begunne with inuocation. From hence came that threatning of GOD by Esayas: Woe to those trayterous children, which take counsaile but not of me, which prepare their weapons but not by mie spirit. By which wordes hee denounceth an vnlucky and euil succesſe to such as seeke for helpe any where elſe then of God, and take not him for their counsailor, nor seeke oracles from him, to whome all thinges are subiecte, and in whose power the rule and gouernement of the whole worlde doeth consist. For by him as *Salomon* sayth, kinges raigne and law makers do the things that are right, by him princes beare rule, & mightie men execute iustice. For iustice and counsaile are his, wisdom, strength, comlines & power, cõmeth frõ him, wherby he establisheth the kingdomes of such as beare rule and keepeth their subiectes

Cap. 30

Prou. 1.

ſubiects in obedience. Wherefore ſeeing all thinges are done according to the wil and iudgement of God, and that he is the onely cauſe of all thinges: from him therefore muſt we with earneſt praiers, craue the happy ſucceſſe of our labors, and al other thinges that are profitable and neceſſarie to liue in perfect happineſſe. Which Chriſt teacheth vs when hee ſaith, firſt ſeeke the kingdome of God, and the righteouſneſſe thereof, and all theſe thinges ſhal be freelie giuen you, and ſhal be plentifully caſt vnto you for an increaſe. And moſt fortunate is the beginning of that day which is taken from the contemplation of heauenly things, from the doctrine of the goſpel, and from glorifying the maieſty of God himſelfe.

Matth.6. Luke 12.

The fitteſt time to frame our minds & lift vp our harts to God is early in the morning in the dawning of the day.

Chap.49.

THere is no part of the day ſo fit to lift vp our mindes to God as the dawning of the daie: for after the darkeneſſe of the night is paſt, the minde is more luſtie and apte to conceiue holſome and good thoughts. That the holy prophets did ſo, the bookes of the Bible doe euery where teſtifie: ſo Dauid, being brought into a ſtrait, cried, My God, my God, early wil I awake to thee. I wil ſtand before thee betimes and ſee. Early in the morning ſhal my prayer come vnto thee. And Eſay ſaith thus. The Lorde made me liſten betimes in the morning that I might heare him as a maiſter, that is, a warner which waketh the eares of the drowſie. Againe, my ſoule deſired thee in the night, but betimes in the morning wil I awake vnto thee in ſoule and ſpirit. By which words the

Pſal.5. Pſal.16 Cap.87. Cap.26

the Prophet sheweth all his minde, and the powers and faculties of his soule and spirit, both vitall and animal, and al that was within him, to be alwaies fixed on God, so that hee passed no parte of his life without the remembrance of him, but referred to God all his words and deeds, and euerie thought that came into his minde.

Cal to mind at night the things thou didst in the day.

Chap. 50.

CAll to mind at night all the things thou hast either done or saide the day before: and before thou goe to sleepe, take an account of thy selfe howe thou hast spent the day: aske of thy minde what faulte it hath cured, and what vice thou hast resisted, which way thou hast bettered thy life, what increase thou hast made of godlinesse, and how thou hast profited in vertue.

Quo prætergressus? quid gestũ in tempore? quid non?
Cur isti facto decus affuit? aut ratio illi?
Quid mihi præteritum? Cur hæc sententia sedit,
Quam melius mutare fuit? miseratus egentem
Cur aliquem fracta persensi mente dolorem?

Virg. in viro bon.

Wherein thou went'st too far? what's don in time? what not?
Why this thing was so comely don? why reason ruld in that?
What thing thou didst let slip? & why that sentence did preuaile
Which might haue bin for better chang'd? & pittying the poore,
Why thou wast with a contrite mind so touched with his griefe.

For it cannot bee vttered howe quiet and peaceable the minde wil be, and how sweet and pleasant a sleepe wil follow, after thou hast once conceiued in thy mind a purpose to amẽd thy life. For with this very thought

thou ſhalt ſhake off the clowdie feares of thy minde: And ſeeing that often times the things which we haue ſeene and doone in the day time, doe trouble vs in our ſleepe: let vs carefully take heede that the day be ſpent in honeſt and vertuous exerciſes: leaſte any thinge come to our mindes that may diſturbe our ſleepe in the night, and make it vnquiet and altogether troubleſome.

Let no man flatter himſelfe in his ſinne, or any way ſeeke to extenuate his fault.

Chap. 51.

IF thou chance to do any thing fooliſhlie, or turne thy wil contrary to reaſon, to execute that which is neither comly nor honeſt: do not perſwade thy mind to flatter it ſelfe in error, or to diminiſh thy fault by any excuſes; becauſe the excuſe of ſin bringeth forth boldneſſe, and miniſtreth occaſion to commit the like againe. For when Dauid marked what wickednes ſprang from this fault of the minde: Thou ſhalt not incline my heart, ſaith hee, to frame excuſes with naughty wordes for my ſinne. In which words he praieth that a wicked mind might be far from him, wherewith the wicked being indued do adde ſin vnto ſin, diminiſh & extenuate their faults, & will ſuffer no blame to be laid on them. By which their blindnes and ignorance it commeth to paſſe that whē their minds are once hardned in ſin, & are giuen ouer to euill affections, become euery day worſe and worſe, til at length they fal without any hope of recouery. At which that ſaying of *Salomon* aimeth when he ſaith: The ſinner ouerwhelmed in the depth of his ſinne, deſ

Pſal. 140.

Prou. 18.

ſpiſeth

piſeth, that is, perſwadeth himſelfe he hath doone no euill, neither is hee much mooued with the remembrance of his ſinne: but (ſaith hee) ſhame and confuſion followeth ſuch a one. Whereby he ſheweth him both to hazard his good name, and alſo to get ſuch a note of infamie, that hee ſhall hardly againe deſerue the name of an honeſt and praiſeworthy man. They alſo are intangled in the ſame euill, who when they haue offended and fallen into ſinne, will not acknowledge their fault, nor by any means be brought to confeſſe it; no though their conſcience, like a haugman doe almoſte wring out a confeſſion, yet will they bee ſilent and ſaie nothing, thinking to burie al thinges in forgetfulneſſe: whoſe practiſe in this, is like vnto childrens, who cannot abſtaine from thoſe thinges they are forbidden, eſpeciallie if there bee any hope it will bee kept ſecret and hidde from their parentes. Of which wee haue examples in Adam and Cayne, and their poſteritie, to whome that fault is fallne by inheritaunce. Therefore whoſoeuer deſireth to ſette their minde at reſte and quiet, and to leaeu no tormente in their conſcience, let them not denie the faultes they commit, nor attempt to couer them ouer with ſilence, but let them bee anatomyſed and layde open before the face of almightye GOD: becauſe the acknowledging of ſinne, and the confeſsion of faultes, may obtayne pardon, and purge, clenſe, and purifie the minde from filthie pollutions: but keeping them ſecret, and diſſembling them, maketh the crime a great deale woorſe. The vvhich Dauid tried in himſelfe, ſaying: Becauſe I helde my peace, my bones conſumed within me, when I cryed all the day. The torture and torment of his ſorrow and griefe made him to ſend out howles and cries, but he Pſal. 21.

did not declare or confeſſe his faulte, yet afterwarde he thought to lay open his offence to God, whom hee knew to be ready and eaſily intreated to forgiue ſinne, if hee hartilie repented and hated vice. Therefore taking vnto him faith, I ſaide (quoth hee) I woulde confeſſe mine iniquitie againſt my ſelfe, and thou, O Lorde, haſt forgiuen mee my ſinne. For ſuch is the loue and gentleneſſe of God towardes man, and ſuch is his mildeneſſe and mercie, that whenſoeuer a ſinner doth repent him of his ſinne, he preſently pardoneth his offences. The which he declareth by Eſaie in this ſorte. And it ſhal come to paſſe that I wil heare before they call, and whileſt they are yet ſpeaking I will bowe downe mine eare. Whereby he ſheweth howe prompt and ready his fauour and grace is, that if a man doe but conceiue in minde a purpoſe of amendement of life, hee preſentlie forgiueth him his former tranſgreſſions: for thus ſaith Ezech. At what time ſoeuer a ſinner doeth repent him of his ſinne, I will put it cleane out of remembraunce ſaieth the Lorde.

Cap.65
Cap.18

Wee muſt acknowledge all good thinges to come from the Lord.

Chap.52.

IF any great, noble, or honorable thing happen vnto thee, in this fraile and weake body, or in this momentany and fleeting life, if ỹ haue coũtry farms & large fields thereto be longing, if welth & riches abound & comelines, honeſty, honor, dignity & glory, adorne theſe external bleſſings, if thy mind be indued with knowledge & ſciẽce of many things, if thou haſt wit in thee accompanied with

with wisedome; to be short, if thou haue a body that is lusty & strong, or if any good thinge be in thee besides: ỹ must acknowledge thy selfe to haue receiued al these thinges of God, thy most liberall father, from whome euery good thing doth spring and is deriued. Paule calleth to this place the proude, and such as swell with a vaine perswasion of themselues, and taketh away from them their confidence in themselues in these wordes: What hast thou that thou hast not receiued? and if ỹ hast receiued it, why doest ỹ brag as if thou hadst receiued it not? God also himself vrgeth the same, teaching it to all men, by Ieremy saying: Let not the wise man reioice in his wisdome, nor the strong man glory in his strength, nor the rich man in his wealth, but let him that glorieth reioice in this that he knoweth himselfe. Let him that glorieth saith Paule, glorie in the Lorde, from whom we receiue aboundantlie thorough Iesus Christ euery good thing: vvho was made of God for vs wisedome, Iustice, sanctification, saluation and redemption. And to the end no man should reioice and flatter himselfe, or should waxe proud, either of externall or internall blessings, Paule exhorteth vs to beare this treasure about with vs in earthen vessels, that is, in this fraile and mortal bodie, to the ende it may appeare to al men, that this ought to be giuen to the honour and glorie of God, and not to the power of man. And as all the perseuerance that is in man, al his wisedome, vertue and iustice ought to bee giuen to God, and the father of lightes, from whome all indumentes and giftes doe descend, as Iames the apostle doth witnesse: so what vice or naughtinesse soeuer, whatsoeuer blindnesse and ignorance, whatsoeuer wickednesse & corruption is in the minde of man, that vvholie ought to be ascribed to our malicious wil, and not so muche

2 Cor. 4

Cap. 9

1 Cor. 1

2 Cor. 10

Cap. 3

as the leaſt fault to bee attributed to God. For ſinne and the tranſgreſſion of the Law, was the cauſe of all griefe and ſorrow, and of all diſeaſes both of body and minde, and in the end of death, planting all pronenes to euill in the minde.

Wiſd. 2

Great conſideration and difference muſt bee hadde in chooſing that kinde of life which a man meanes to liue in.

Chap. 53

IN making choice of that kinde of life thou meaneſt to followe, and wherein thou purpoſeſt to abide and quietlie to continue all thy life, this ought cheefly to bee regarded, that thou vndertake all thinges with good conſideration, addicting thy ſelfe raſhlie to no enterprice, of which afterwarde thou mayeſt repent thee, but thou canſt not forſake it or winde thy ſelfe out of it. For thoſe that in an vntimelie age, before ſufficient trial & ſearch be made of the aptneſſe of nature, do ſodainelie take to themſelues any trade of liuing, and bind themſelues vnto it during life, they lead a verie vnquiet life, ful of griefe and ſorrovv: eſpeciallie if it fall out (as oftentimes it doth) that they beginne to loath their maner of liuing, or thinke themſelues vnable to wielde that charge. Wherefore to the ende no man doe vnaduiſedlie trappe himſelfe in this net, before hee embrace any kinde of life vvhatſoeuer: let him take time to deliberate what courſe of life he were beſt to folow or addict himſelfe vnto: In which deliberation, *Cicero* counſelleth thee to take aduiſe of thine owne Nature, to the ende that applying all care to make choice of thy life, thou mayeſt conſtantlie continue in it with a reſo-

Lib. 1. Offic.

reſolute determination. For there are diuers that vndertaking the beſt trades, doe miſſe of their purpoſes, not ſo much thorough their vvilles, as thorough the errour of their ovvne liuing: and ſo vvandering from that marke which Chriſt ſette before them, fal into ſuperſtition, that is, become falſlie religious. Therefore ought vve chiefelie to aske the helpes of our ſaluation from Chriſt, who alone beeing our pilot in the Sea of this worlde, dooeth guide and bringe vs to the deſired port. He is the doore that openeth vs the way and entrance vnto the Father: he is the waie, the truth and the life, from vvhom Satan goeth about to ſeduce vs, vvho transforming himſelfe into an Angel of light, by his falſe teachers ſuggeſteth falſe thinges for true, doubtful for certaine, fayned for ſyncere, and hurtful for healthful things, to the mindes of menne. And this was the firſt deceit of our enemie, wherewith hee ſet vppon Adam and blinded his minde with the myſt of Ignorance, beguiling his careleſſe incredulitie with a ſhew of veritie: ſo that he ceaſeth not to practiſe the ſame on al his poſteritie, aboliſhing the true worſhip of God and perfect religion to bringe in ſuperſtition, Idolatrie, falſe doctrine, and doubtful and daungerous inſtructions: to be ſhort, he omitteth no craft wherevvith he may leade al mankinde from the knowledge of GOD, quenching the light of the trueth, dullinge the ſight of Faith, and indeuouring to bring blindnes and vtter darkeneſſe into the minde. Iohn. 10

Of the lawful ſocietie of Wedlocke.

Chap. 54.

Matrimo-

MAtrimonie is a lawfull and vnſeparable coniunction of manne and woman ordained by God, partlie to bridle luſt and to auoid fornication and wandring copulation, and partlie for procreation of children. And as *Columella* (beſides Paule) ſhevveth out of the *Oeconomickes* of *Xenophon*, maryage was deuiſed of nature, to the end we ſhoulde enter into a ſocietie of life, which is not onelie pleſant but alſo moſt profitable: and leaſt mankind in protract of time ſhould come to ruine, it ioyned man to womā, with an infuſed bleſſing from aboue, that by this inſeparable coniunction there ſhould not bee wanting a helpe, wherewith beſides a loue to gette children, it might binde them together with a mutual coniunction of life and goods. Wherefore ſeeing the hauen of wedlocke is the ſafeſt harborough and ſureſt roade for mankinde to lie in, in whome is naturallie ingrafted a deſire to get children; that man prouideth beſt for his owne ſecuritie which betaketh himſelfe thereunto, eſpeciallie if he be of ſufficient yeares, and gotten vnto him a manlie courage. But verie inconſideratelie do they and without regard of their yeares, who vntimelie and vnſeaſonably enter into it before their ſtrength be tried, and the force of nature approoued. For there are ſome with almoſt neuer a haire on their faces, who either through ſome inconſiderate raſhneſſe, or being prouoked thereto by the allurementes of vvomen, or elſe by the compulſion of their parentes, gaping for ſome great dowrie, doe vndergoe this yoke: ſo that I haue beene forced to vſe applications to ſtrengthen and recouer verie many of them: but a little while after their mariages, before one yeare vvas cōmen about, they haue beene ſo vveake and feeble limmed, and ſo conſu-

Lib. 12. cap. 1

Geneſ. 2

conſumed their liuelie moiſture, that they were ſcarſe able to ſtande on their legges. Wherefore leaſt children, or thoſe that haue a little paſſed that age, ſhould applie their mindes to marriage: let euery one make trial of his ſtrength, and ſee of vvhat force he is in the loynes, and vvhat hee is able to indure. And whoſoeuer purpoſeth to giue himſelfe to marrie, lette him marke this aboue all other thinges: that hee take one to be his yoak-fellovv, which is of an honeſt houſe, not ſo much for her Dovvrie (albeit that is not to be refuſed when it is profered) as for her vvit, honeſtie, chaſtitie, baſhfulneſſe, and good manners. For a woman (as the Comicall Poet ſaith) hath a ſufficient Dowrie, if ſhe bee indued with good manners: And notable is that ſaying of *Alcumena* in *Plautus*, whiche ought to be perfectlie learned of all maydens and matrones. I take not that for a dowrie which is ſo commonlye called: but chaſtitie, ſhamefaſtneſſe, a mortified luſte, the feare of God, the loue tovvardes parentes, brotherlie loue, obedient to her husbande, willing to doe that which is good, and to bridle ones ſelfe from dooing of euill. *Amph. act. 2*

Wherefore let parents carefullie labour prouidentlie to inſtruct that weake ſexe, and readie to fall to deſtruction, eſpeciallie vvhen they begin to wax ripe and readie for a husbande, that they conceiue no diſhoneſtie, nor ſuſtaine the loſſe of their chaſtitie, but rather to traine vp their daughters to honeſty and vertue, and ſtir them vp to ſoundneſſe of life and blameles manners. For there are many parentes which doe ſo ſlenderlie care for the perfection of their daughters, that they corrupt them with ill examples at home, opening them the window to drunkenneſſe, boldneſſe, and impudencie: vvhereby it commeth to paſſe, that Eccleſ 7

they accuſtome themſelues by little and little to laie aſide ſhamefaſtneſſe and make ſale of their chaſtitie, by ſuffering themſelues to be eaſilie ouercome, or at leaſt they ſlenderlie reſiſt ſuch as lie in waite for their virginitie : vvhoſe clipping, kiſsing and toying, they nothing abhorre, neither take greeuouſlie, or gaineſaie the flatterie of thoſe that embrace them. Among many faults and errors which are wont to be committed in the entrance into this eſtate of wedlocke, there are three eſpeciallie which in my iudgement are to be blamed, becauſe from thence do many inconueniences ariſe. The firſt is, that the moſt part of men & women doe enter into this kind of life, raſhlie and without conſideration, hauing no regarde of their natures, but at ſuch an age as is altogether vnfit for it. Secondly, there are many that marrie when it is too late, and therefore out of ſeaſon, becauſe their age begins to wither, and yeares grow faſt vpon them. Laſtlie, there are ſome that match themſelues vnequallie, as one that is ſound and luſtie, vvith one that is ſicklie and vveake: a young man that marrieth an olde vvoman for her Dovvrie, which is an vnequall matche, and an olde man matching with a young maiden, vvhich is not ſo much to be blamed as the other, becauſe it is not contrarie to the courſe and order of nature: for there are manie old menne, vvho though they bee craſie, yet is their age ſo liuelie, that they vvant not abilitie to get children: vvhich is altogether denied to olde and ouervvorne vvomen. And as the ouermuch haſte and celeritie of young men in thinking of marriage, is to bee blamed: ſo is ſlackneſſe and delaie in thoſe that are of yeares ſufficient.

For thoſe that ſuffer themſelues to be tied with this yoke too haſtilie before they are readie, and before their

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their bodies are strong enough to indure it, it cannot be, but after a bragge or two, their courage is cooled and altogether decaied: But those that by delaies, let the lawful time of marryage ouerslip them, and defer their purpose to marrie till they be old, they lead a filthie and vnpleasant life, yea and manie times defile themselues with diuers and vnlawfull copulations: and that doe so manie pockyfaced, so manie diseased, withered visaged, bleare eied, crooked, gowtie and swolne legged companions shew vnto vs: who afterwards when their liues beginne to be loathsome vnto them, and that it happen they ioine themselues in mariage, they fall into manie and greate griefes and incombrances. For when they are spent and decaied, and their strength consumed through the disorder of their forepassed copulations, they are both greeuous vnto themselues, and frustrate the hope and desire of their new maried wiues.

All societie that comes not within the compasse of Wedlocke is vicious, and altogither vnlawful.

Chap. 55.

SEeing that Christ and his Apostles do detest wantonnesse and filthie and vnlawfull loues, and pronounceth that they shal be shut out of the kingdom of heauen which doe file themselues with adulterie, and desire to goe a whooring: I cannot see with what face they can defende themselues, who hurting matrimonie, thinke it better to liue loosely and without care at libertie. For there are some whoe without the Heb. 13

boundes of wedlocke, giue themſelues for a time to ſome paramore, neither decentlie, nor with a ſafe minde and quiet conſcience. They forſooth followe the profite of this life (as they perſwade themſelues) and will not be ſo much addicted to one, but wil chãge and forſake her at their pleaſure: and yet they oftentimes taſte more bitter thinges, and are compelled to indure and abide farre more ſhamefull thinges at the hands of a proud & a malepert lemman, then (if they were married) of their lawful and honeſt wiues. Moreouer this miſchiefe alſo happeneth beſides, becauſe the continuall cuſtome of the liues of theſe vvomen doth bring boldneſſe and ſuch a kind of audacious faucineſſe and confidence, that if thou wax weary of thẽ, and art deſirous to forſake them, thou canſt not doe it without verie great trouble. For if it happen thou make but mention of a diuorce, or if they perceiue thou art diſcontent with them, and they begin but to fear thou wilt ſhut them out of thy doores, they will confounde heauen and earth together. Thoſe familiar and domeſticall whores which our maſſe prieſtes receiued into their fellowſhip, do miniſter examples very abundantlie, who vvere forbidden to marrie and commaunded to liue chaſtlie, a thing very painful and of too great a burden for them that vvere ſtrong and full of moiſture to beare. Wherefore they erre greatly and are altogether blinded and deceiued in the choiſe of ſo beaſtlie a life, who iudge thoſe to liue profitably & quietly, who freeing themſelues from mariage, doe either keepe a whore at home, or hire one abroad, with whom they may delight themſelues and vvhen it pleaſeth them inioye her companie: becauſe moſte commonly beſides the diſquiet of the minde and the gaule of their conſciences, there riſeth more greefe and trouble, and more

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more ielousie and suspicion from an hired and time ser uing lemman, then from a lawful and trusty wife being maried. And albeit in this estate as in many other, plea sant things are mingled with sower things, bitternesse with sweetenesse, pleasure with sorrow, and griefe with ioie, and that there is in marriage no want of brawles, contentions, chidings, & iealous affections (as in deed there is no estate of life whatsoeuer, euery way perfect) yet is there no fault to be laid on the institution of mari age. For albeit many discommodities attende on this estate, and great sorrow, care, and trouble of mind both in bringing vp their children, and (as Paule saith) in or- dering of a house: yet doth mutual loue mitigate and 1 Cor. 5
aswage all these sorrowes, by procreating of children according to the ordinance of God. For children are a great reioicing and singular delight in marriage, by whose meanes the loue of the maried is increased, and nourished, & a great comfort riseth to them both. But if it happen contrary to their minds and wils that they haue no children, and that they haue no hope to leaue a posterity behind them: yet must ỹ bond of ma- riage be kept vndefiled, and the society of this life main tained, one propping and holding vppe the other, as fruitfull trees set in a ranke doe the vine, who leaning on them, and as it were marrying and fastning it ten- drels to them, climeth the very toppes of them, and so spredeth it selfe abroad. For as a vine destitute of props and bearers is weake and falleth to the ground, so mar- riage vnlesse it be propped vp with the mutuall labour of man and wife, decaieth and cõmeth to ruine. And if there be any fault in this fellowship, any disorder, suspi- cious falings out, & discords, it is rather to be ascribed to the stubborne affections of the man or the woman, or both, then to this holy and sacred ordinaunce: for

theſe are not the faultes of marriage, but of a noughty nature and troubleſome minde, drawn from the infection of originall ſinne, from whence all euill ſpringeth.

By what meanes a man forſeeing death by nature may not be afraid of it.

Chap. 56.

SEeing that of all thinges in this worlde, there is nothing certaine and ſure, but that all thinges are vaniſhing, fraile, and weake, yea the moſte beawtifull things that are, muſt come to ruine: there is no reaſon why any one ſhould ſo greatlie eſteeme them, or ſo greedilie vſurpe them, or be more affected to thē then neceſſity requireth; but rather lifting vp his heart and mind to heauen, ſhould meditate and looke after thinges perfect and euerlaſting. For whoſoeuer hath faith in GOD the Father through Ieſus Chriſt, he is led with a certaine hope and expectation of immortalitie, and ſuch a one feareth no imminent chaunces or diſcommodities, ſuch a one feareth no diſeaſe, calamitie, daunger, no nor death it ſelfe, which is greatlie feared of thoſe that are deſtitute of the ſpirit of GOD, and vvere neuer indued vvith any knowledge of his deitie. For ſuch as put their truſt in GOD, being ſtrengthened by the holie Ghoſt, doe couragiouſlie and vvith ſtoute ſtomackes reſiſte all aduerſities, becauſe vvee haue not (as Paule ſaieth) receiued the Spirit of bondage and feare, but the Spirit of adoption, and the Spiritte of power and loue, by vvhich wee boldlie crie *Abba* Father. In this faith Iohn is our loue perfect in vs, that we haue hope in the day of iudgement:

Rom. 8
2. Tim. 1.
Galat. 4
1. Iohn. 4.

Feare

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Feare is not in loue, but perfecte charity reiecteth all feare, becauſe feare bringeth trembling and torment. Wherefore to the ende wee may ſhake off all feare of deathe from our mindes, and all terrours that it maie bringe vnto vs, let vs caſt all our cogitations, hope, vowes, and truſte, on our mercifull Father, and on Ieſus Chriſt, who hath reconciled vs with his bloud: and hath deliuered vs from ſinne and the tyrannie of death, blotting out the hand writinge that accuſed vs, whereby wee were bounde and pledged to the Diuell, and as the Dutch man ſaieth: *In hem ghehouden, Teghens hem verbunden*, that is, helde faſt and tyed to him. But to the ende Chriſt might ſtrenghthen our fearefull and tymerous mindes, and declare all out hope and truſt to conſiſte in him, hee ſaieth: Be of good comforte, for I haue ouercome the worlde. Nowe the Prince of this worlde is iudged, that is, hee that brought deathe into the worlde, is by my death ouercome beeing condemned in iudgemente, and ſtrypped of his power to hurte. The Prince of this worlde commeth, but hee hath nothing in me. With which comfortable words hee declareth Sathan and thoſe which are confederate with him in this worlde, through ſinne to haue no power, either againſt Chriſt or anie of his members that cleaue vnto him, and are ingrafted into him by faith. Theſe ſauing and quickning ſpeeches doe worke this in the mindes of men, which doe leane vnto his helpe, that ſhaking off the feare of death doe cheerfully arme themſelues againſt all troubles that happen vnto them, which maketh them inuincible and with bolde courage, to breake out into theſe wordes. Mine eies waite alwaies on the Lorde, becauſe hee hath plucked my feete out of the ſnare. The

Coloſ. 2

Iohn. 16
Iohn. 12.

Pſal. 3.
Pſal. 22

Lord

Lord is my light and my ſaluation, of whom then ſhal I be afraid? The lord is the protector of my life, whom ſhall I then feare? If whole armies come againſt mee, my heart ſhall not feare, I will not bee afraid of thouſandes of people that compaſſe me about: if warre be raiſed againſt me in him will I truſt, yea although I ſhould walke in the ſhadowe of death, yet will I feare none euil, becauſe thou art with me. Albeit he kil me, yet wil I put my truſt in him, that is, if he ſet before me the ſhadow of death, & that he take away my life from me, yet wil I truſt in him, who with his prouidence wil finde ſome meanes to preſerue me. The Lorde is my helpe, I will not feare what fleſh can do vnto me. And that ſaying of Ieremy, Beholde, they ſay where is the worde of the Lorde? let him come, and I will not bee troubled, following thee my ſhephearde. And thou knoweſt I haue not deſired the day of a man, that is, I deſire helpe no where elſe then of thee: ſo that I lightly regarde and nothing feare them which threaten death. I am not afraide of thee which art my hope in the day of mine affliction, let them feare, I am nothing afraid. Paul alſo inflamed with ỹ ſame feruẽcy of faith, and truſting vpon the helpe of God, boldly pronounceth. There is nothing ſo horrible and fearefull, that can bring a terror into godly mindes, or can remooue from thẽ the loue and truſt in God. For I am certainlie perſwaded, ſaith he, that neither death nor life, neither Angels nor the inuiſible creatures, neither principalities nor powers, neither thinges preſent, nor things to come, nor any other creature can ſeperate mee from the loue of God, which is in Chriſt Ieſus our Lord, ſo that Paule boldly pronounceth, that he which is grafted into God though Chriſt will boldly withſtande all terrors whatſoeuer happen vnto him, againſt the rage

Iob.13.

Pſal.117. Heb.11 Cap.17

Rom.8

Pſal.50

and

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and fury of the enemy, against the horrour of death, whether it bee procured by the enemy or by sickneſſe, or whether it come by the courſe of nature. Seeing then there is nothing of more force to take away the feare and terrour of death out of mens mindes, then by a firme faith in GOD through Chriſt, by which wee haue a certaine hope of our reſurrection, and an expectation of euerlaſting happineſſe: hither ſhould all men haſten and deſire to come, euerie one ſhould embrace and followe this wholeſome doctrine, imprinte it in their mindes, and ſtrengthen themſelues in all daungers when they are brought to extremities, herewith ſhoulde they quiet their conſciences, and by thinking on this remooue all griefe of heart, ſhaking off all ſorrowe and lamentation which commeth to them, by the death of their parentes and friendes. Hitherto tendeth that liuely comfort of Paule, where- Theſ.4.
with hee incourageth the Theſſalonians with the expectation of the reſurrection, and a certaine hope of eternitie, willing them to ſtaye their teares and not to mourne for their friendes departed out of this life, after the manner of the Gentiles, ſaying: I woulde not haue you ignoraunt brethren, concerning them that are a ſleepe (as it were but fallen a ſleepe and not dead) that you greeue not at them, as thoſe that haue no hope of the reſurrection: For if wee beleeue that Ieſus is dead and riſen againe, ſo alſo can God raiſe them with him that are fallen a ſleepe, and bring them to their former eſtate. Our conuerſation, ſaith he, is in hea uen, from whence vvee looke for our Lorde Ieſus Chriſt, who vvil transforme our vile bodies, and make Phil.4
thē like to his glorious bodie, according to his power wherewith hee ſubdueth all thinges. In which wordes Paule vvarneth all men that they comforte and ſtren-

then themselues in afflictions, with the loue and desire of immortalitie, and that they feare nothing in the whole course of this life, that may withdrawe them from a better life, to which Christ hath opened vs the waie, by the power of his resurrection. Wherefore, vvhen wee come to the last daie of our life and death presseth vppon vs, vvhich is fearefull to al men vnlesse Christ doe holde them vppe, or where there commeth any thought of death to them that are sounde and in perfecte health, or if pouertie oppresse vs, or any disease, or any other discommodities of this life trouble vs: let vs cast all our hope, desire and prayers on Christ, who hath payed the punishment due vnto vs by his death, who hath pardoned all our offences, who is the propitiation for our sinnes, who is our aduocate (as Iohn saieth) and mediatour vvith GOD the Father, who is the reconciler of GOD and man, and who, as Paule saieth, hath giuen himselfe to bee a redemption and sacrifice for vs. In him standeth our saluation and the resurrection of life, by him wee haue accesse and entraunce in one Spirit to GOD the Father, by his bloudshedding wee haue obtayned redemption and remission of sinnes, becauseit pleased the father, that al fulnesse should dwel in him, and make all thinges pleasing vnto him by his bloudsheading. Seeing therefore wee haue an high priest as the Authour saieth to the Hebrewes, who hath pearsed the heauens, euen Iesus Christ the Sonne of GOD, who tempted in all things, and yet without sinne, was affected with the feeling of our infirmities: Let vs come with faith to that throne of grace, that wee may obtaine mercie of him that will helpe vs in due season, beeing sustained with the helpe

Colos. 3
1. Iohn. 2.
1. Tim. 2
Esay. 50
Ephes. 2
Colos. 1.
Iohn. 1

Heb. 4

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helpe of so greate a guide, and attended on with so sure a guard, we shall be able to resist the monsters of the Diuell, who so soone as the light of the Gospell appeared, vanished awaie, yea wee shall preuaile against sinne, Death and Hell, and shall bee carryed out of the vncertaine state of this life, to the desired hauen, and to a blessed habitation.

And if it fall out in the course of this life, that anie discommoditie or misfortune happen vnto thee, if it chaunce thou fall into any incombraunces of this life, if oppressed with pouertie, greeued with diseases, troubled with thy enemies, if oppression and calamitie come vppon thee, if wickednesse abound, if the innocent bee iniured, and their liues taken awaie from them, if sounde and wholesome doctrine bee contemned, if heresies and wicked opinions doe bud forth and naughtie errours are sowne abroade: in such a confusion of thinges wee must go vnto Christ, and require of him the helpes of our saluation, let vs rest wholie on him, let vs as it were with an Anchor take fast holde on him. And to bee shorte, let vs haue that saying of Dauid in our mindes: I will alwaies sette the Lorde before mine eyes, because hee is on my right hande that I cannot bee remooued. Psal.15 In which wordes hee sheweth hee had his eyes alwaies fastened on GOD, and trusted to his helpe, not doubting nor carryed awaie with euerie blast of doctrine, but was stable and constant, and coulde not bee remooued from the faith he had in God, and that onelie for this cause that hee hadde tryed GOD to bee his propitiation, and to assist him in all thinges: so that hee boldelie brake out into these speeches, Ephe.4. Hebru.13 Psal.27.

Beholde the Lorde is my helpe, my heart hoped in him, and he helped me, my flesh reioiced in him, and I wil willingly confesse him.

Of the greatnesse of the name of Iesus Christ, his maiestie and power, wherewith we must only resist magicall inchantments, and ouercome the illusions of the Diuel or any other hurt that shall happen to body and mind.

Chap. 57.

SEeing that a little before I haue shewed inchantmentes and magicall artes are to be rooted vppe, and no man should vse sorcery and witchcraft: It remaineth that I shewe by the way with what force and power, with what wordes and praiers minds assailed, afflicted, and intangled in the iuglings of the Diuel, may bee cured. Then by what meanes wichcraft may be taken away, which the ministers of the Diuell do bring vpon men, and vexe their mindes and bodies. They enter secretly into mans bodie, and do violently assaile his nature, and spoile the same of power or at least wise weaken it. These euill spirits do enter into our meate and drinke, and breath which we take from the aire, and into such thinges as we receiue into our bodies, and wherewith we liue, and all other things that serue for our vse to strengthen vs, they doe corrupt. Wherefore I thought it worth my labour to shew by what meanes these miserable men, may comfortablie winde themselues out of those Labirinthes wherein they feele themselues intangled and stayed. For the discommodities and hurtes wherewith they are greeued, cannot bee referred to any naturall cause, neither can they bee remedied with such remedies as the common diseases are. If a man fal sick of too much surfeting

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surfeting, venerie, wearinesse, cold, heate, fulnesse, or emptinesse; euery one of these may bee cured with their proper remedies: but those diseases which the euil spirite doth bring vpon vs, doe not altogither require naturall remedies, but heauenlie and supernaturall. There are diuers that woonder how so great power should be in the diuell and his ministers, that they should so vex and torment men: but God doth partly winke at those dāmages the wicked ones do bring vpon mortal men, suffering them to be tormented, and therein the reason of his counsell and prouidence is onelie knowne to himselfe: and partlie he doeth prouoke the Diuell and his ministers to rage ouer some that haue deserued no lesse, abusing their malice to chastice the wicked ones, for so was the euill spirite sent into the mouthes of the prophetes, whereby king Ahab was seduced to the battell, wherein present destruction was prepared for him. 3 Reg. 22. And oftentimes hee permitteth these harmes to bee inflicted on manie, to the ende he might trie their faith and constancy: so did he suffer Iob not onelie to be spoiled of all his goodes, and stript of his wealth, but hee suffered his bodie also to be torne with potsheards: the which God suffered partlie to trie his constancie, and to excite others to beare such euils patientlie, least they being cast downe with calamitie should fal awaie from God, & partlie to shew his power wherewith he comforteth and supporteth all such as trust in him, raising such as are brought to nothing, and restoring them againe to their former estate. Iob. 2. Iames 4. Now there must be a diuers regarde hadde of those that are commonlie possessed with euil spirites, and who are beset of the diuell, or tormented in anye part of their bodies by him, because many of them are without sence and farre from the knowledge of God,

ouer whome the Diuell (as a fit instrument prepared for him) doth exercise his tyrannie. So doth Satan set vpon such as are altogither idle, idolatrous, and superstitious, in whose mindes he doth rather settle himself then in those that are indued with the knowledge of GOD, and support themselues with faith in Christe, whom he is afraide of, and dareth not vvorke his feats on them, because his indeuours and practises shoulde be altogether in vaine and without effect, in those that keep good watch against him, and trusting to the help of God, care nothing for him. For as Towers and cities that are not walled about, nor defended with ditch and rampire, nor strengthened with anye garrison of souldiors, are easilie conquered and wonne, so those sluggish and slothfull mindes, that are not strengthened with wholsome and heauenlie doctrine, nor fortified with faith in God, lie open to the subtletie of the Diuell, and are soone brought to ruine. And seeing Satan dooth most of all couet to abolish the glorie of God, that he might withdravve man from saluation, and stirre him vppe to rebellion: hee ceaseth not inwardlie and outwardlie to besiege him, and nowe to intend the death of the bodie, now of the soule, and laste of all, of both their strength to bring them to destruction. Besides Caine and king Saule, Iudas Iscariot may serue for an example: whose mind when hee had brought to distrust and desperation, then hee forced him being wearie of his life, to hang himselfe, to his shame and confusion. But albeit Satan the enimy of mankind be furnished with a thousand practises to infect and hurt vs: yet is there one onely thing able & of present force, to ouercome and oppresse him, and that is faith, and a sure and stedfast trust in GOD the Father through Christ, vvhich the Dutchman calleth

Genes.4
1 Reg.31.

Math.29

Een

Een vaste gheloue, ende een goedt betrouwen op godt. By whose ayde the Apostle Peter counselleth vs to resist the ambushmentes, trappes, iuglinges, deceipts, subtleties, rage and crueltie, with sobrietie and watchfulnesse, supported and propped by faith: for thus hee waketh them that are idle: Be yee sober and vvatche, 1 Pet.5
because your aduersarie the Diuell goeth about like a roaring Lyon seeking whome hee may deuour, whom resist yee being strong in Faith. For this, as Iohn saith, 1 Iohn.5
is the victorie that ouercommeth the worlde, euen our Faith: for faith vvhereby vvee leane to Christ and commit our selues wholie to such a defender, getteth vs the victorie ouer the diuell the prince of this world; so that we shall carrie awaie rich spoiles from our conquered and ouerthrown enemy.

VVhen therfore it seemeth good vnto vs to attempt anie thinge againste this aduersarie, and to resiste inchauntmentes and witchcraftes (vvhich the Dutchmen call *Touerie*) or to driue euill spirites out of mens mindes: it muste bee doone by faith in Iesus Christe, contemning the vanitie of the Gentiles, old wiues superstitions, and all other magicall execrations. Hebru.5
For God by his sonne, who is the brightnesse of his glorye and the verie image of his substance, dooeth all in al, and gouerneth all thinges with the vvorde of his power. This prerogatiue did he obtaine for his singular obedience, humilitie, and modesty towards his father. For vvhen he was in the form of God, that is, like and equall with him, he thought it no robberie to be equal with God, and yet he submitted himselfe and took the Phil.2
shape of a seruant, and humbled himselfe, and was obedient to the shamefull and execrable death of the Crosse, wherefore God lifted him vppe into the highest heauens, and glorified him with a name ẏ excelled all

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2 Reg.31.

Math.29

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all

al other names, that in the name of Ieſus euerie knee ſhould bowe both in heauen and earth and of thinges vnder the earth, and euerie tongue ſhall confeſſe and acknowledge, that Ieſus is the Lorde and the glorie of God the father, to whom all the glorie of the ſonne is referred and giuen. And contrariwiſe. If therfore any man doe attempt to doe anie thing, if to eaſe the afflicted in minde, if to caſt out diuels out of the body, let him indeuour to doe it by calling on God the father by faith in the name of Chriſt, and ſo ſhall he obtaine all thinges, and ſhall not be fruſtrate of his deſire. For by the force of this wonderfull and bleſſed name (ſo vvee doubt not nor diſtruſt the promiſes of God) diſeaſes
Marke.16 are healed, afflictions and troubles of minde quieted, tempeſtes and rages of the ſea mitigated, diuelles (as Chriſt promiſeth aſcending vppe into heauen) driuen out, poiſon denied his operation, ſerpentes are made ſlovve and cannot hurt, ignorance, terror, and feare driuen from the minde, the feare of death ſhaken off, hurtful thoughtes diſpearſed and made to vaniſh, and the minde getteth tranquillitie and peace of conſcience: ſo that nothing can happen vnto vs to make vs afraide if God the father through Ieſus Chriſt vphold vs by his ſpirite. Wherefore our ſoules muſt be lifted vppe to the liuing God thorough the guide of his ſon, and whatſoeuer we determine to take in hande, wee muſt remember to doe it in the power of that wonderfull name Ieſus: for to him is giuen all power bothe in
Math.28 Mark.16 Actes 2 heauen and earth: neither is there any other name vnder the ſunne that bringeth ſaluation, the which is terrible to the wicked, fearefull to the diuels, but to thoſe
Acts 4 1 Cor.1 that truſt in him power, vviſedome, ſaluation, life and reſurrection: who is appointed of God to be the iudge both of the quicke and dead, euen Chriſte Ieſus the faith-

faithfull witnesse, the prince of the kings of the earth, Apoc. 1
whoe loued vs and washed vs from our sinnes by his Acts 10.
bloud. To him, as Peter saith in the Actes of the Apostles, do al the prophetes beare witnesse, because who soeuer beleeueth in him shall receiue remission of his sinnes in his name. This is the life eternall (which testimonie Christe giueth to his Father) that they may Iohn. 17
knowe thee to be the onelie true God and him whom thou hast sent Iesus Christ, in whome is all the powet of the Godhead, and whatsoeuer wisdome may be ascribed and giuen to God.

Seeing therefore that this name is so renowmed & holie, and of such maiestie and powet: wee muste diligentlie take heede wee vse it not vnreuerentlie and in vaine, as those ridiculous exorcistes do, who with certaine ceremonies and conceiued wordes, assaying by the abuse of the name of Iesus to caste out the euill spirite to their owne profite and ostentation (by which Actes 19
name Paule wrought miracles) haue caste themselues into great peril, and their adiuration of rather mockerie, was hurtfull to themselues, for the possessed of the Diuell ranne on them and cruellie rente them, so that they were glad to betake thē to flight. There haue bin also massepriests in our daies, who indued with no faith in ỹ name of Christe, nor with any good manets, haue attempted the like, but haue beene so mocked and shamed by the Diuel, that leauing their businesse altogither vndoone, trembling with greatfeare haue been constrained to depart. But if any now wil go about to bring such a thing to passe, and to caste euill spirites out of the bodies of men: let him followe the example of Peter and Iohn, who vsing no ambitious words raised the lame after this sorte, In the name of Iesus Christe of Nazareth rise vppe and vvalke, and hee presentlie Actes 3

his feete and legges vvaxing ſtrong, leaped vppe and walked, and entred with them into the Temple, leaping, and walking, and praiſing God. Seeing then
Col.1 Hebru.1 that Ieſus the onely ſonne of God, coequall and of like power with the father, in vvhom are hidde al the treaſures of vviſedome and knowledge, dooeth guide all thinges by the worde of his power: it is meet wee put and place all our truſt in God, thorough Ieſus Chriſt, and that by the power and ſtrength of him wee reſiſt Sathan, ſinne, hell, and al things whatſoeuer are hurtfull to man.

But excellent is the greatneſſe, ſtrength, povver and fortitude, which God according to his power ſhewed in Chriſt, as Paule ſaith, when he raiſed him from the dead, and made him to ſit at his right hand in the heauen aboue all power, principalitie, and rule, & aboue all that is named not onely in this worlde, but alſo in the worlde to come, and hath put all things vnder his feete, and giuen him to bee chiefe of all thinges in his Church, which is his bodie, and is the fulfilling & accompliſhment of all thinges: that is, it is Chriſte by
Ephes.1 whome God dooeth fill vppe, abſolue, and perfect all thinges in all men; eſpeciallie in them that beleeue in him: And as Paule ſaith, are ſealed with the holie ſpirite of promiſe, vvhich is the pledge and earneſte of our inheritance, into the redemption of that purchaſed and gotten poſſeſſion, to the praiſe of his glorie. Wherefore Paule vvho was accuſtomed to many conflictes, and conſtrained to beare many proud bragges, doth counſell euerie one, if dangers at any time hang ouer them, if Death be at hande to kill them, if Satan laie ſiege to their mindes: to ſtriue vvith and reſiſt him with a bolde and valiant courage, for ſo dooth hee encourage & exhort the Epheſians; ſaying, That which
Ephes.6 remai-

remaineth brethren, be of good courage, and ſhevve your ſelues valiant in the Lorde, and by the power of his ſtrength, put on all the armour of GOD, that you may reſiſte the aſſaultes of the Diuell: becauſe wee muſt not ſtriue againſt fleſh and bloud, that is againſte weake and mortall men (albeit they ſometimes trouble vs) but againſt the Princes of the Worlde, the rulers of the darkeneſſe of this worlde, againſt the ſpiritual crafte of thoſe that flie in the ayre.

In vvhich plentie of wordes and varietie of ſentences, and that elegant Metaphor taken from a conflict and skirmiſhe with the enemie, he ſheweth ỳ the euill ſpirites with their attendantes and miniſters, doe goe about with great crafte and vvarlike policie to beguile thoſe that haue addicted themſelues, and giuen theyr names to Chriſt. Wherefore ſeeing our enemies are ſo much to be feared, and ſo furniſhed with ſpirituall crafte: he ſhevveth by the waie with vvhat vveapons vve are to reſiſt him. Take ſaith he, the whole armor of God (an example taken from thoſe that go well armed into the battaile and ſtande on their guarde) that you may reſiſt the aduerſarie and ſtande to him ſtoutlie and effectuallie, like thoſe that ſhrinke not, nor are Epheſ. 6
compelled to flie: ſtande therefore with your loynes girte with the ſvvorde of truth, putting on the breaſtplate of righteouſneſſe, and ſhooes on your feet, that ye may be ready and prepared to the Goſpel of peace: but aboue all thinges take vnto you the ſhield of faith, whereby you may quench all thoſe fierie dartes of that wicked one. Take vnto you the helmet of healthe, and the ſvvord of the ſpirit, which is the word of God, to vvhich he addeth (as ſubſtituted aides) petitions & dailie prayers, who doe ſo execute their office, ỳ they ob-

1 Pet. 5. obtaine the victorie: And God (as Peter saith arguing on the same matter) in so vncertaine a conflict, and (as it often proues) in so doubtfull euent of the battaile, refresheth, establisheth, strengtheneth and supporteth those that are readie to bee ouercome, and as it were brought to ruine. Now seeing in times paste there was such authoritie of Pythagoras amongst his schollers, and his doctrine was of such estimation, that they helde it as an Oracle, or as it were spoken by the wisest man in the world, insomuch that when they wold confirme any thinge without anie long delaie, they woulde obiect to him that doubted their argumentes to be true, αυτὸς ἔφα, that is, he hath spoken, as though it had beene then a great offence to speake against it: so is it meete the like reason be had of our religion, giuing the same reuerence to Iesus Christ, that in alleaging his doctrine to confirme the profession of our faith, we crie vnto the deafe and dul hearers πίστευσον, ἀυτὸς ἔφα σωτήρ, that is, beleeue, for our Sauior hath spoken it: for his doctrine is not humaine, vanishing, and colde, but liuelie, sauing, forcible and diuine, and which bringeth blessednesse to man: which onelie we ought to desire of Christ whoe is the fountaine of all wisedome and goodnesse, and in whome dwelleth all fulnesse of God corporallie: by whome wee are made perfect: by whom as Paule saith, God the father hath deliuered vs from the power of darkenesse, and hath translated vs to the kingdome of his beloued sonne: by whom vve haue redemption in his bloud and remission of our sins: vvho is the image of the inuisible god, and the first begotten before all creatures, and by whō all thinges were made both in heauen and earth, visible and inuisible, thrones, dominions, principalities, and powers. All things were made by him & through him,

him, and he is before all things, and by him all things haue their beginnings. He is the head of his body the Church, the beginning and firſt begotten from the dead, that he might be chiefe in al thinges, and obtain the ſouerainty, becauſe it pleaſed the father to dwel in him, being the fulneſſe of all thinges, and to reconcile al things vnto himſelfe being appeaſed in the bloud of his croſſe. Seeing then that GOD the Father hath ſo plentifully and aboundantly beſtowed all things on vs by Chriſt, let vs ſtriue to come to that plentifull and euerflowing fountain, and let vs preſume through faith to aske and hope for all things from, and in him aſſaie to doe all thinges. If it ſeeme good vnto vs to caſt out Diuels, to heale diſeaſes, to deliuer from perils, to kill venemous beaſtes, to purge away poiſon, and make it harmeleſſe, and to remoue mountains out of their places: let vs remember to do all theſe things by the vertue and power of Chriſt & by faith in him. For Chriſt promiſeth to the faithfull, that all things ſhall be plain, open, and eaſie for them to doe, if they haue faith, which in his laſt ſermon, before hee aſcended vp into heauen, he witneſſeth to the world, when he ſaith: Go yee ouer all the world and preach the Goſpell to al nations, he that beleeueth and is baptiſed ſhall be ſaued, but whoſoeuer beleeueth not, ſhall bee condemned. Tell them that beleeue that theſe thinges ſhall followe their faith: In my name, they ſhall caſte out Diuels, ſpeake with newe tongues, kill Serpentes, and if they drinke any deadly poiſon, it ſhall not hurt them, they ſhall lay their handes on the ſicke, and they ſhall bee whole, that is, at the preſent touch they ſhall bee healed: theſe thinges ſhall bee alwaies ready with them, where the increaſe and profit of the Goſpell requireth a myracle. But theſe things can by no meanes be per- Marke. 6

formed in the mindes of them that nowe profeſſe the Goſpell, vntill they haue clenſed their hearts from all vices, and through the force of the ſpirit and doctrine of ſaluation haue healed their mindes of their faultes, and that their heartes are freed from auarice, hatred, anger, luſt, deceite, backbiting, and other daungerous affections, and endue themſelues with giftes from aboue.

Whether hearbes and precious ſtones haue a power to caſt out Deuils and expel noiſome things.

Chap. 58.

ALbeit that hearbes haue ſuch eſpeciall vſe and excellent force, giuen by the framer of Nature that they are applied to mans bodie for nouriſhment and medicines ſake, yet are there ſome roots commended by ancient writers which reſiſt inchaunt ments, and do beate backe and driue away ſorcery and witchcraft of all ſorts. Theſe are called *Alexicaca* or remedies againſt al miſchiefes, and *Amuleta*, that is, Amlettes, or preſeruatiues againſt witchcraft, which doe driue awaie and remoue all thinges that are hurtfull and noyſome to men. This force alſo beſides hearbes is attributed to Pearles and Precious ſtones, vvhich haue gotten that power not by their firſt qualities, that is, the temprature of heate and colde, drineſſe and moiſture: but by a ſpeciall ſtrength, hidden force, and ſecret propertie, whoſe cauſe cannot by any meanes be ſhewed.

So doth the *Magnes* and Loadſtone draw Iron: The *Gagates* or Agath ſtone, and the Amber drawe ſtrawes and moates. The Saphire which is of a skie and gray colour defendeth chaſtitie. The Iacincte and Chryſolite

ſolite borne on the Ring finger reſiſteth the plague. The Emerald and Praſius being ſtones of a green colour doe make the heart merrie. The Iaſper, Saphire and blew ſtone called a Turcoiſe, keepeth a man from ſliding, falling and ſtumbling: or if any of theſe happen, it keepeth the bodie from hurte: Corall hanged about the necke driueth awaie troubleſome dreames, and keepeth children from feares in the night. The Carbuncle or Sardine ſtone commonlie called the Cornel ſtone, (taking that name of a redde berrie the Cornell tree beareth) ſpreadeth the bloud in the bodie, and maketh men merrie and of an excellent color. There are alſo diuers other ſtones of moſte excellent vertue to remooue and driue awaie Hobgoblins, Witches, Hags, and anie ayrie Spirits, if wee may credit auncient writers. There are alſo hearbes which reſiſt thoſe diſeaſes, that are verie neare kinne to the vexations and tortures of the Diuell, as melancholy, phrenſie, madneſſe, the falling ſickeneſſe, and other greeuous diſeaſes that happen to young maides, and olde widowes, through the motion and affection of their wombe: or when their monethlie diſeaſes haue not their courſe, or vvhen they are kept longer from marrying then they would be: becauſe from the fumes that diſeaſe bringeth, and thorow blacke and thicke fogges, their mindes are ſo troubled, that a man woulde thinke they were tormented of ſome euill Spiritte: yea they themſelues doe perſwade themſelues that ſome euill Spiritte doth poſſeſſe their mindes, which bringeth them into manie abſurde and filthie imaginations, to which diſeaſe after the inciſion or cutting of ſome vayne in the feete, ſuch wholſome hearbes are applied vnto them that deliuer them of theſe accidentes: and of this ſorte are theſe,

Mugwort

Mugworte, Sauory, wild Betony, Maieram, Peniroiall, Origane and Clarie. But amongſt herbes that are an eaſe to an afflicted minde, or doe ſafely keepe a man from euill ſpirites, or from thinking of them, or from thoſe venemous fumes which do hurt the braine, theſe are reckoned to be of force, Rue, ẏ ſea onion, (of whoſe iuice and ſirrop a vineger is made) maſterwort, which wee commonly call Pelitory of Spaine, Angelica, or Lungwort, (a kind of Fenel giant, or Laſerpice) Aliſſon or Rubia the leſſe, which healeth a man, dog, or thoſe that be bitten with a mad dog, which diſeaſe is not altogether vnlike thoſe which are vexed & inrage with the Diuell. Roſemary purgeth the houſe, whoſe roote (or the roote of Hogs Fennell or Bearefoote) hanged in the entry of ẏ houſe, chaſeth away euill ſpirits, & the contagion of the plague. Alſo Ricine which is commonly called *Palma chriſti* (becauſe the leaues thereof are like to a hand when it is ſtretched out) doth the like. So Coral, Peony, the Miſletoe buſh, driueth away the falling euil, if it be either hanged about ones necke, or drunke in wine. All which if any man thinke hee may vſe in driuing away euill ſpirites, let vanity and the ſuperſtition of the Gentiles be far from him, let him vſe no vaine precations, or ſtrange words which they vſe for the moſt part, who practiſe inchauntmentes and profeſſe the magicall arts: but let him remember that if hearbes haue any force (as experience teacheth vs they haue) they haue it from the Lorde. For all medicines and rootes, which are applied to mans body are of force, not in regard of themſelues, but for ẏ they are giuen of God, and by his meanes haue that wholſome operation. Therefore if thou do determine any thing with the helpe of hearbes, truſt not ſo much to the force of them, as to God himſelfe, and ſo in expelling

diſeaſes

diſeaſes thy labour ſhall haue a happy and wiſhed ſucceſſe, otherwiſe thy good indeuors turne cleane contrarie, and the end deceiue the expectation of the artificer, becauſe hee thought not on the creator of whō all thinges haue their effect, or elſe hee wanted faith in Chriſt. Hence it came that Aſa king of Iuda when hee was greeuouſlie afflicted with the paine in the feete, and tooke not counſaile of GOD, but onely truſted to the Phyſition, founde no helpe in their application, but dyed of the gowte, as the ſtorie ſaieth. For GOD doeth not forbid the helpe of the Phiſition, but that wee ſhoulde not truſt altogither in him, and haue no regarde of him which is the Authour of health, and by whoſe gifte all thinges haue their efficacie. But they do very ſuperſtitiouſly, & commit a thing not far from Idolatry, vvho applie to inchauntments hearbs hallowed with certaine fained prayers, and proceede with them to vncharme diſeaſes: for ſo do they apply Fearne about the ſummer ſolſtice, and Rue, Trifolie, and Veruein gathered in the beginning of the night to ſerue their Magicall ſorceries withall, wherewith they beguile the rude and vnskilfull ſorte of common people, and blinde their eies to get ſomething from them, and wipe them cleane of al their money, and yet thoſe vaine artificers neuer become rich. This I thought good friendly reader to inſert in this argument, to the ende euery one may beware of thoſe magicall inchanters, and regarde from whome wee muſt looke for our helpe and health of our ſaluation (contemning the vanitie and ſuperſtition of the Gentiles) and by what means it becommeth vs to vſe remedies prepared for vs, which are plentifully granted vnto vs by the bounty of God.

3 Reg. 15. 2. Paca 16

Pſal. 7

Of the maiestie and power of God, and howe many names the essence of one God diuided into three persons, hath; by thinking whereof mans minde receiueth peace and comfort and perfect faith towards God.

Chap. 59.

BEcause GOD that excellent and most powerfull nature, that eternall minde which is free from deathe, and stretcheth it selfe ouer all, is spreade ouer all, and ruleth and gouerneth all thinges, and indueth them with his power: therefore this one Godheade for the vertue and excellencie of his workes, is called by diuers names, and reuealed vnto vs by manie notable termes, bothe among the Hebrues, and also among other nations, to whome anie knowledge of his deitie happened to come. So in the holie Bible hee is called, *Iehoua, El, Eloim, Adonai, Emanuel*, all which doe signifie a certaine peculiar force and vertue, and do giue great power to God which hee sheweth in thinges of this worlde. Wherefore when hee propounded the preceptes of the Lawe to the Iewes, to bee diligentlie obserued, to the ende there might bee more authoritie and reuerence added to it, hee saieth: I am *Iehoua* the Lorde thy GOD, which brought thee out of the lande of Egypt, and out of the house of bondage, thou shalt haue non other Gods before me; By which holie and wonderfull name, hee taketh to himselfe the rule and gouernement of all thinges that haue their being. For seeing hee is the fountaine and welspring of all thinges in this worlde, and he onely of himselfe giueth the force of being to all thinges, therefore is it meete that all men shoulde bee obedient to his commaundements,

Exod. 20
Deut, 5

dementes, and ſubmit themſelues to his Lawes, and looke for no other helpe of their ſaluation from anie thing, nor turne themſelues to any other God, then to him that hath his beginning frō euerlaſting, which the Hebrues call *Iehoua*, the Greekes Αυτοφυῆ, the Latines *exiſtens*, and the lowe Dutch *Een eewich Goddeliick weſen*, and wee God. Therefore the name of this diuine eſſence is taken from manie thinges, from the firſt and euerlaſting power and force of beeing, eternitie, magnificence, maieſtie, rule and empire, to whome all thinges obey, and by whome all thinges were made, and are guided by his great prouidence. Hee alſo taketh his name from peace, meekeneſſe, and clemencie that he vſeth towardes mankinde, who in affliction and ſorrowe craue his helpe and aide. For *El* the Hebrue worde doth expreſſe the mercie of GOD, ioyned with iuſtice, wherewith hee vpholdeth and defendeth the godlie, and puniſheth the wicked, or by putting them in feare reclaimeth them from ſinne. Alſo from the light whereby hee driueth away the darkeneſſe, errours and clowdes of the mind, and inlightneth the ignoraunt with the brightneſſe of his knowledge and trueth. For thus ſaith Chriſt, I am the light of the worlde, whoſoeuer followeth me ſhall not walke in darkeneſſe. Alſo from fire wherewith hee kindleth and inflameth the godly with the loue of godlineſſe, and indueth their minds with wholeſome and liuely doctrine, but the aduerſaries and ſuch as ſhewe no reuerence nor feare to God, hee conſumeth and bringeth to nothing, as the fire doeth drie wood or ſtraw. Wherfore Moſes and Paul do reuerently and religiouſly exhort vs to worſhip God, to the end we may bee acceptable to him, for ſaith hee, God is a conſuming fire, therefore let euerie one carrie himſelfe

Oſe. 3
Iole. 2
Naum. 1
Naum. 2
Oſe. 11
Iohn. 1
Deut. 4
Hebru. 13
Mich. 6
Oſe. 2

reuerentlie towardes him. Then is alſo a name giuen vnto God, from the bountie and liberality which hee vſeth towardes thoſe that are his, whome hee will not ſuffer to be oppreſſed with pouertie nor pine awaie through want, but prouideth plentifullie for them, and aboundauntlie beſtoweth all thinges needefull for their vſe, both externall for the bodie, and internall peace and quietneſſe of the minde. Alſo frō his pietie and Fatherlie loue, wherewith he embraceth his children, prouiding for their profit and health, and therefore is called Father. So ſaieth GOD by Ieremie, thou ſhalt call mee Father, and ſhalt not ceaſe to goe in after mee. And againe I am become the Father of Iſraell and Ephraim my firſte begotten, I will bring them thorough the Riuers of waters into the right waie, and they ſhall not daſhe their foote againſt a ſtone, that is, they ſhall followe my ſteppes, accompanie mee, and doe after my will, and I will keepe them ſafe in all their waies, that no hurte ſhall happen or come vnto them, no wronge, deſtruction nor calamitie ſhall light vpon them.

Ierem.5.
Malach.1
Eſay.63

Moreouer, Eſaie recordeth honourable and triumphant titles which GOD the Father giueth to Chriſt, to the ende euerie one ſhoulde knowe what profit our Sauiour Chriſt hath brought vnto vs by his natiuitie, death, reſurrection, and aſſenſion into heauen: for thus doeth the Prophet declare the magnificence, honour, glorie, renowme, power, and greatneſſe of Chriſte, of vvhich there is none but redowndeth greatlie to our vſe and profit where he is called Emanuell, that is, God with vs. A child is born vnto vs, & a ſon is giuen vnto vs, who is the chiefe of all, whoſe name ſhall bee called wonderfull, Counſailour, the mightie God, the

Eſay.6

Ierem.5
Eſay.7
Eſay 9

the father of the Worlde to come, and the prince of peace.

Innumerable and infinite are the thinges that may be applied to his great maiestie, nay rather which hee attributeth to himselfe. For he calleth himselfe a phisition, because he healeth mens mindes and bodies, & cureth both the invvard and outward vices. Hee also calleth himselfe a shephearde, because with great care and watchfulnesse he ouerseeth his flocke, and gathereth togither the lost sheepe, and feedeth and nourisheth them with the wholsome food of his worde. So Christ calleth himselfe a fruitefull vine, his father the Husbandman, and vvee the branches cleauing to the vine, whom he pruneth, and cutteth awaie the vnprofitable branches: that is, he cutteth off our vain lustes, to the end vve might bring forth more fruit: but those that he findeth vnfruitful and yeelding no yearelie increase (by which metaphor hee meaneth those that bring forth no fruites of faith) as vnprofitable and dry branches hauing no sap, he casteth into the fire. Paule vseth the like metaphor, taken from tilling the ground and building a house: for taking awaie and quenching the discordes vvherein the Corinthians were intangled and waxed proud with the names of their teachers enuying one another (as wee see the like in this our age) he warneth them all that if they had learned anie sound doctrine, they should not attribute it to the ministers, but confesse they receiue it from God, the author of all good thinges: We, saith he, are fellowhelpers, and as it were laborers hired to doe the worke of the Lorde, let vs approue our labour to him, and lette our paines appeare vnto him: Yee are the husbandrie and ground of the Lord which we make fruitfull vvith the seede of sound doctrine: yee are the edifice & building

Math. 9
Esay 40
Iohn. 10
Psal. 78,
1 Pet. 2
Iohn. 15
1 Cor. 3

ding which ariſeth to his glorie. Moreouer that vvee may ſpeake more of that which belongeth to the greatneſſe & maieſtie of God, there can nothing be thoght vpon or conceiued in minde ſo high, mightie, famous, excellent, notable and reuerend, and to bee ſhort, nothing for nũber or any other vertue ſo perfect, which may not deſeruedlie be applied to God. His wiſdome whereby he ruleth all thinges in this vvorlde, preſeruing and keeping it by his vnſearchable counſell and prouidence, is incomprehenſible, not to be expreſſed, infinite: ſo that the order and courſe of ſo great things doth rauiſh al men with an admiration and loue of the maker. His fortitude, ſtrength, and power wherewith he ouerthroweth the enimie and vpholdeth the godlie is vnconquerable and cannot be ouercome. For there is nothing but yeeldeth to his power, there are neither caſtles, bulvvarkes, and fortreſſes, be they neuer ſo ſtrong but yeelde to his power. His iudgement and iuſtice wherevvith hee diſtributeth to euerie one his owne, and according to his vvorthineſſe & deſerts revvardeth him: is right, lavvfull, holie, ſyncere, laudable, and of great equitie: ſo that he deſerueth blame of none, vnleſſe it be of ſuch as are of a corrupt iudgement. His mercie, clemencie and gentleneſſe, which is largelie declared by all the prophetes, is endeleſſe and excelleth all his other vertues. For all thoſe that feare his iuſtice flie to his mercie as to a ſanctuarie, and deſire his ayde: it taketh deſperation from their fearefull mindes, by it the ſpirite the comforter dooth make glad and vphold them that are readie to fall, and planting in them a hope and faith to obtain ſaluation, driueth them to the throne of grace where they finde mercie, and (as the Dutchman ſaith) *Remis ende quiit ſcheldinghe van misdaet*: that is, Remiſſion and forgiuenes

Pſal.31,32, 103,146 Epheſ.2 Eſay.25 Prou.1

Pſal.18.47, 84.16,22 144.

Pſal,32,56 Col.1

giueneſſe of ſinnes, ſo that nothing can bee imputed to them, nor accuſe them to death. Which when Paul didprooue in himſelfe, being made of a perſecutor an apoſtle, he thus ſtrengthneth the wauering and doubtfull mindes of men, prouoking them by his example to the mercie of God. Hebru.4

When firſt, ſaith hee, I was a perſecutor, blaſphemer and outragious, I obtained mercie for that which I did ignorantlie through vnbeliefe, that is, vvanting faith, and not knowing the vvil of God. For he thoght he did God good ſeruice in perſecuting the chriſtians. But to the ende al menne might knovve the reaſon of their faith, and that euerie one might bee aſſured all ſinnes are ſatisfied by the bloud of Chriſte to them that beleeue, Paule conſtantlie and firmelie pronounceth: This is a true ſaying and vvorthie of all menne to bee embraced, that Chriſte Ieſus came into the vvorlde to ſaue ſinners, whereof I am the chiefe. But therefore didde I obtaine mercie that in me firſte hee might ſhevv his clemencie, to make me an example to thoſe that ſhoulde after beleeue in him to eternall life: that is, in hope and expectation of the kingdome of heauen. 1 Tim.1 Iohn 16

Which benefite ſeeing it ought wholie to bee attributed to our Heauenlie Father, vvee ought not to defraude him of his due praiſe and commendations, To the king (ſayeth hee) immortall of this worlde, inuiſible, and to the onely vviſe GOD, bee all honour, praiſe, and glorie, world without ende, Amen. Peter alſo giueth ẏ like praiſe to god the Father of our Lord Ieſus Chriſt for the myſterie of our ſaluation, whq according to his abundant mercy hath regenerated vs into a liuely hope, by this, ẏ Ie. Chr. is riſen again frō ẏ dead into an imortal inheritāce, vndefiled, vncorrupt 1 Pet.1.

and

Titus 3 and laid vppe in the heauens for vs, that is, for our loue. For after that the bountie, loue, and humanitie of our Sauiour Christ appeared towards men, he saued vs for no desert of ours, neither for anie works of iustice that we haue done, but according to his owne mercy, thorough the washing of regeneration and renewing of the spirit, which he plentifullie powred vpon vs by our sauior Iesus Christ, that iustified by his grace we might be made heires according to the hope of eternall life. Which saying is certaine and vndoubted, and by all meanes to be imprinted in the mindes of men.

Seeing therefore God beareth so great loue & good will to mankinde, and that his fauour and hartie affection was so great, that besides the vse and commoditie of all thinges he bestowed his onelie begotten son to be the redeemer of mankind, that by the death and resurrection of Christ he might obtaine grace and reconciliation: it is verie meete and the rule of equitie and gratification of a good turne receiued requireth, that euerie one place all his hope and truste in him: that we giue him great praise, and euer to approue our liues and manners to him, please him with a faith not vaine and idle, but guarded with the workes of charitie, consecrate our selues wholie vnto him, by denying vngodlinesse and carnal lustes, and walke soberly, iustlie, and godlie in this worlde, expecting the blessed hope and appearing of the glorie of the great God, and of our sauior Iesus Christ our lord, who hath giuen himselfe for vs that hee might redeeme vs from all iniquitie, and purchase him a chosen people to him selfe, making them followers of good works.

Titus 2

Rom. 5

And then when we haue laide this sure foundation to good life by the helpe and comfort of the Holie ghost, we shall bee at peace and quiet in our mindes.

shaking

shaking off the terror and feare of death, making our entrance to immortalitie & blessednes by the guide of our captaine Christ Iesus. For death is not the destruction of the bodie, but a renuing of it, not the quēching of nature, but the entrance into a new life, and the gate or first going into the heauenlie Citie and eternall life.

Of the certaintie of which, no man should doubt or distrust the promise of God: because the truth it selfe which cannot erre, perfourmeth faithfullie that which he promiseth: for God is true and euerye man a lyar: that is, God deceiueth no man, faileth no manne, nor frustrateth any that haue a firme faith and trust in him; he promiseth not slightlie as men doe which breake their promises, frustrate their couenantes, and with a certaine coosening deceit breake their contracts; but he is constant, stable, faithfull, and payeth and performeth assuredlie all the promises he maketh: but euery man is a lyer, that is, deceitfull, craftie, vnconstant, slipperie, light, vncertaine, mutable, doubtfull, wauering, cousening, fraudulent, vaine, captious, disloyal, and which speaketh one thing standing, and another sitting, so vncertainlie, that one cannot relie vppon him. Psal.61,115 Rom.3

Which faults are farre remooued from his Diuine maiestie, as in whome no humaine affections doe abide: wherefore we must leane vnto him with a certain faith, and laie on him al our prayers, hopes, and desires, whether danger, destruction, death or confusion hang ouer vs. For all troubles by his fauour and presence are aswaged, all sower and bitter thinges are made sweet. Faith in him driueth awaie feare of death and all feare and trembling is taken out of our heartes. For the loue of him we despise and contemne all de-

lightes and pleasures of this life. By his vertue and helpe we suffer sorrowe and discommodities, vvhich compasse vs about euerie moment. Strengthened with a firme hope and expectation of immortality, we cheerefullie depart the prison of this world, and by the conduct of Christ are brought to a blessed habitation. And with lesse griefe are we separated from the societie of this bodie and abode in this life, and our last conflict with death doth make vs lesse doubtfull, wherein almost all men haue a distrust, and a kind of desperation besiegeth their minde, but that we are sure by the merites of Christ, redemption and grace is prepared for vs. For the mediator betweene God and manne Christ Iesus, hath reconciled vs and washed away our
Iohn. 1 sinnes with his bloud, and by the power of his resurrection, hath brought righteousnesse vnto vs. For Christ was deliuered for our sinnes, as Paule saith, and is risen
Rom. 4 againe for our iustification. So that confirmed by the resurrection of Christ as with a pledge, we hope vvee
Phil. 3 shall be saued and raised againe by his power. For hee as the Apostle saith, shall transforme our vile bodies, and make them like vnto his glorious bodie according to his power wherewith he can subdue all things. For albeit (according to the doctrine of Paule) the
2 Cor. 4 and 5. earthlie house of this our tabernacle must be destroyed as a ruinous building, which by loosenesse of the iointes and fastnings, and by plucking awaie the rafters is ouerthrowne, which building we haue of God, not made with hands but eternall in heauen: for God that raised the Lord Iesus, will raise vs also by him, and will make vs partakers of the glorie of the generall resurrection, which most certaine hope worketh this in vs, that we suffer our selues to be drawn vnto him with lesse corruption, and void of all pollution.

Of

Of the Nature, conditions, and manners of Women, and why that sex when they are angrie, are more fierce then Men, conceiue anger sooner, chide more vnmeasureablie, and are sooner ouercome with any affection then men. And by the waie in what sence this saying of the Wise man is to be taken: The iniquitie of a man is better then the good deedes of a Woman.

Chap. 60.

THe cause why not onelie comicall Poets, Orators, and Philosophers, vvho were alienated from true religion, but also the Wisemen and Prophets of the Hebrues, who were indued plentifullie with the knovvledge of Gods word, do so much euery vvhere inueygh and speake against women: was becausc the wickednesse and dishonestie of diuers of them deserued it. And albeit all are not stained with these imperfections, neither are all vvomen found to be shrewes and skoldes (for there are some matrones, who by the benefite of education, indewed and decked with manie great giftes of Nature, are nothing inferiour nor giue any place to verie excellent men) yet the indifferent sorte of women, as Citizens and countrey Gentlewomen, and the common scum of Women, as the basest sort; are so proud, so fooliſh, so shrewish, so imperious our their husbandes; and for inticements of the flesh, & proneneſse to lust, of such an vntamed and vnbrideled concupiscence, that they may vvell bee tyred, but neuer satisfied with the acte of Venerie: yet so, that some are farre more inclined Esdras 3. Cap. 4

and their affections more addicted that vvaies then otherſome are. And albeit we ſee ſo many vices in this ſexe euery where, that many married men haue complained and yet doe complaine of the ſhrewiſh conditions and natures of women, and that weeping to their neighbours, doe tell what and howe manie greeuous outrages they are compelled by them to ſuffer and indure: vvhereby they giue occaſion to manie men to abhorre mariage, and rather to ſequeſter themſelues from the ſocietie and ſecret fellowſhip with women, then to ſuffer and ſubmit themſelues to the vvitleſſe controulmentes and vndiſcreet threats of a ſtubborn, brawling, malicious, outragious and ſcolding vvife: yet becauſe the order of nature, the neceſſitie of life, and the loue and deſire to augment our poſterity, compelleth a man to get him a wife and prouide him a helper, to procure increaſe of children, they do wel which marie: vvhereby they paſſe awaie the courſe of this life in an vnſeparable ſocietie and mutual conſent both of bodie and minde, yea and if the woman be not too frovvarde both pleaſantly and comfortablie. For vnleſſe nature doe ſupernaturallie abhorre mariage, the condition of mans life requireth it, and the qualitie & diſpoſition of the bodie inciteth vs to it.

And therefore did *Metellus Numidicus* make that commendable Oration to the Romaines, wherein hee exhorted his Citizens, leaſt the Commonvvealth ſhould come to ruine, to take each of them a wife. For (ſaith he) if man might liue without a wife, why euery one of vs vvould gladlie be deliuered from ſuch a troubleſome euil: but becauſe it is ſo ordained of nature, ỹ we canne neither liue wel and quietlie with them, nor in any good ſort without them, let vs rather prouide for the ſafety of our commonwealth, then for our own

Gel. Lib. 1. cap. 6

ſhort

ſhorte, momentanie and priuate pleaſure. For if the miniſtery of a quiet and honeſt wife bee of great vſe and profit to thoſe husbandes that are whole and ſounde in helping to order their houſhold affaires, and in handling of al things profitably at home: then queſtionleſſe hir pains muſt be very comfortable and commodious about the ſicke and diſeaſed perſons. And as the wiſe man ſaieth, where there is not an hedge the poſſeſſion diminiſheth, ſo where there is not a woman the ſicke muſt needes ſigh, and hee that wanteth his helpet cā be hardly ſupported. For a faithful wife doth hir duety to hir husbande with a courage, carefullie prouideth for her houſe and family, huſwifeth all things at home in hir houſe, and hath alwaies hir mind and cogitations on her husband: ſo that if he conceiue any diſquiet, if he ſuſtain any loſſe, if he be ſicke, if ſorrowfull and heauy; a good wife will couet to lay the greateſt part of his calamity vpon hir ſelfe, and greeue at and ſorrowe for hir husbandes harmes, as if they did properly belōg to hir ſelfe. And this can by no means bee effected, but by a mutuall conſent of their bodies and mindes which ioineth them together and of two maketh one; and then as *Horace* ſaith notably, Eccle. 36 Gen. 2 *Lib. carmin. 2 ode. 13*

Falicester & amplius
quos irrupta tenet copula, nec malis
Diuulſus querimonijs
ſuprema citius ſoluet amor die.

They thrice and more are bleſt whoſe marriage bed is chaſt,
Whoſe loue is not disioynd with brauls, but vnto death doth laſt.

But dayly examples doe teſtifie that many women are not onely ſubiect to all kinde of affections and perturbations of mind, but alſo for the leaſt occaſion that is, doe outragiouſly waxe mad with anger, ſo that the lowring

lowring and il diſpoſition of a woman, is nothing inferiour to that of the aire, when it is mooued with tempeſts, lightning and thunder. The which that the Hebrues (& others alſo that ſought after wiſdome) tried by daily conuerſation with thē, and found true by obſeruing the cuſtoms of their liues: their writing do copiouſlie witneſſe and confirme. For I gather by their bitter inuectiues againſt women, that they were exerciſed and taught by domeſticall, familiar, and ſecret familiatity with them, vvhat a wicked and malicious woman, when ſhe is ſtirred vp and prouoked to anger, is wont to attempte: what tragedies and lamentable accidentes ſhee will cauſe: and howe vehementlie for a trifle ſhee will rage and ſtorme. For thus doeth one of them amongſt other things proſecute his ſpeeches againſt them, by taking a ſimilitude from venemous and cruell beaſtes, ſaying. The greateſt wound is the ſorrowe of the mind, and the greateſt miſchiefe, the malice of a woman: let me haue anie wounde ſauing the griefe of minde, and any miſchiefe ſauing the rage and wickednes of a woman. Nothing more hurtful for the head then a ſerpent, and no anger exceedeth the anger of a woman. It is better to dwel with a Lion or a dragon, then with a wicked, naughty and brawling woman. When woman was taken out of man, ſhe was a quiet, milde, delectable, curteous, delicate, and ſmoothe skind creature, ẏ deſired to be ruled by man, and to be ſubiect to him: I wonder then whence ſhee had this cruelty, deſire to chide and brawle, and all other hir wicked and vnbridled affections. Certainlie I coniectureal theſe things happen to this ſexe through the weakeneſſe of their mindes, and the imbecillity of their vnderſtandinges and iudgementes: whereby it commeth to paſſe that a woman incenſed with anger, will

Eccle. 25

wil be ſtarke mad with rage, and purpoſing or preſuſuming beyond hir power, can neither tame hir luſts, nor bridle the troubled motions of hir minde, no nor in anie meane ſort reſiſt them with wiſedome and reaſon: but carrieth hir ſelfe after the guiſe and faſhion of a little childe, who altogether voide of vnderſtanding and reaſon,

Geſtit paribus colludere; & iram
Colligit, ac ponit temere, & mutatur in horas: Horace. in arte poe.

Deſireth with his fellowes ofte to play,
is ſoone diſpleaſd
and ſoone appeaſd,
Changing his mind each minute in the day.

For why a womans minde is nothing ſo ſtrong and valiaunt as a mans, neither commeth ſhee any thing neare him in wiſedome, but vppon euerie light occaſion, and for a matter of no waight at all, ſhee ſo looſeth the rayns of reaſon, that like a mad dogge forgetting hir ſelfe and al honeſty without any difference or regard of perſons, ſetteth vpon and teareth in peeces as well hir friends as her foes. And here if any man aske me why ſhee is ſo furious, I take this to bee one natual cauſe, in that a woman hath ſuch ſoft tender, thinne and moiſt fleſh, that ſo ſoone as choler is kindled in hir, it preſentlie ſetteth the heart on fire, and is quickely diſperſed ouer the whole body. For as fire doth quicklie conſume the light ſtubble, the which for the time maketh a great blaſing flame, but ſoone goeth out and quickelie vaniſheth: euen ſo is a woman ſoon kindled with anger, & once incenſed doth rage in extremity, and becauſe hir body is neither ſtrong nor coragious, hir anger becauſe of hir moiſture is ſoon appeaſed & ended, quenching hir fury with a few fooliſh and

and childiſh teares. But if the cauſe of this their madneſſe may be ſearched more neare to the quicke, I find there is nothing ſo much incenſeth their anger as that venemous ſcumme and filthie ſincke of humors, which they monethly gather and purge according to the courſe of the moon. For if a woman happen neare the time of that diſeaſe to bee prouoked to anger (as ſmall things then will greatly offend them) the whole ſinke of that filth being ſtirred doth fume and diſperſe it ſelfe ouer the body: whereby it falleth out that the heart and braine being affected and troubled with the ſmoake and ſparks of that moſt odious excrement, the ſpirites both vitall and animall that are ſeruiceable to thoſe parts, are inflamed, when if you prouoke and ſtir thē on to anger, eſpeciallie thoſe women that are yong (for they that are old and outworne, and who are paſt hauing ſuch diſeaſes, ſome of them are more quiet by reaſon of coldeneſſe,) they will barke and brawle like ſnarling dogs, and clapping their hands together, wil not onely ſhew many vndecent geſtures, but alſo vtter very vncomly ſpeeches. And becauſe reaſō with them is of no force, their iudgments weake, and their minds feeble and infirme, they brawle and brabble with ſuch extremity that the rage of their mindes can bee by no good means quieted. And by how much ỹ more baſe euerie one is in that ſexe, by ſo much the more vnhoneſtly wil ſhe braule with vnappeaſeable anger. Hence commeth it that proſtitutes & the baſe ſort of women (for thoſe that are of any calling wil ſometimes regard decency, although at other ſeaſons (by their leaues) they wil wrinkle their noſes, or as ỹ countreyman ſaith niule like a Mare eating of thiſtles, and not aunſwere their husbands ſo much as one worde,) whoſe bodies for ỹ moſt part are infected with il humors, do to their notable

notable impudencie ioyne the like malicious madnesse, that as it were caried headelong with the Spirit of furie, they canne neither bee bridled by counsaile, reason, shame, and monitions, nor yet (wherewith the very brute beast is tamed and made gentle) with fetters to leaue their vnseemly brauling, or to giue ouer their mad and outragious railing. So that Terence saith notably of them.

Heauton. Scen. 1 Actes 4

Neque ius, neque bonum, aut æquum sciunt,
Melius, peius, prosit, obsit, nihil vident,
Nisi quod libido suggerit. That is,

They neither know what is right, what is good, or what is lawfull, what is best for them, or what is worst, what profiteth them, or what hurteth, neither will they see any thing but that which their lust prouoketh them vnto: So that forgetting themselues, they neither regarde their faith, comelinesse, shame, good name, honesty, credite, nor chastity, but let them lie open to all kinde of dangers. To which purpose serueth that diligent inquirie which *Salomon* made of their dispositions, when hee saieth, I called backe my mind to search after those things that might be gotten by reason, iudgement and experience, that I might throughly know the wickednes, rage, madnes & furie of women, & I haue found them to be more bitter thē death it selfe, and who alone supplie the place of many mischiefes. Their hearts are like vnto many nets, and their handes comparable to many chaines of yron: I haue laboured al the daies of my life to find a good & vertuous woman, and yet I cannot finde hir: among a thousand men I haue found some that are good, but among a thousande women not one. Not altogether differing from this, is that question in the Prouerbes. Who shall finde a valiant, industrious, constant, and

Eccles. 7

A good woman is a cares bird.

Prouerbs. 6.

plaine dealing woman? As if hee had ſaide, One ſhall hardly find in any part of the world, or in any corner of the earth, an honeſt and well manered wife. But if happely thou do finde out, and canſt ſhew me ſuch a one, ſhe is far better then the moſt precious ſtones, neither is any marchandiſe be it neuer ſo rare and ſumptuous, comparable vnto hir.

And here becauſe I am fallen into this diſcourſe, and haue taken in hand to ſhew the nature of women, I vvill declare by the way vvhat this ſaying of the wiſe man importeth. *Melior eſt iniquitas viri quam mulier benefaciens*, that is. Better is the iniquity of a man then the good deedes of a vvoman. The vvhich ſentence I expound to carry this ſence with it. That a man be he neuer ſo ſlouthfull, ſluggiſh, ſleepy, rude and vnskilfull in any action or trade vvhatſoeuer, doeth more cunninglie performe his buſineſſe then a vvoman, who by nature is heady and raſh, and vvhich vndertaketh all thinges vvith a vaine perſwaſion of vvit, and a fooliſh preſumption that ſhee hath more wiſdome then her husbande. This vvoman I ſay doeth all thinges vvorſe then a man, becauſe men (vvho are indued with better iudgement) diſtruſt their ovvn abilitie, and therfore do execute & performe all things vvarely & with great leaſure, & by taking the counſaile of others bringeth his buſineſſe to an ende according to his deſire: and a great deale far better then if a proude vvoman that is puffed vp vvith an opinion of vviſdome, had taken the ſelfe ſame buſineſſe in hande. For the diligence and indeuour of vvomen, the more labourouſly it is intẽded, the leſſe effectually do they bring it to perfectiõ, & the more earneſt they are to bring it to good paſſe, the worſer a great deale is the euent and ſucceſſe

Eccle. 25. See the originall.

ceſſe. Which maketh vs ſpeake of women in the Dutch tongue, as it were in a prouerbe after this ſort. *Het quaetſte van een man, is beter dan het beſte van een vrouwe*: that is, the very worſt action of a man is better then the beſt of a woman. For if any worke bee brought to paſſe by the induſtrie of a woman, it deſerueth leſſe praiſe then that which is rawly and rudely begunne of a man. And that commeth to paſſe both through the ſlowneſſe of their minds, and weakeneſſe of their vnderſtandinges by reaſon of the want of naturall heate, and alſo becauſe their weake ſpirites lie hid and are drowned in aboundance of moiſte matter, ſo that the powers of their ſoules do ſhewe themſelues much more ſlowe, vnable, vnapt, and altogether vnfitter then mens to vndertake & accompliſh any matter whatſoeuer.

Why a woman is not ſo wiſe as a man.

Wherfore the Romans who imploied all their care to gouerne their howſes in good order, committed their wiues in their abſence to tutors onely, (as *Cicero* witneſſeth) becauſe of the infirmitie of their natures, contrary to the practiſe of ſome of our beſt Citizens, vvho make their vviues not onely tutors of their men ſeruaunts to directe them in their buſineſſe, but ouerrulers of themſelues, more like children then men. Clean contrary to the doctrine of Paule, who laboring to bring vs to ſoundnes of faith and perfection in godlineſſe, commandeth vvomen to keepe ſilence in the preſence of their husbands and aſſemblies of men, and the reaſon is, becauſe the impotency, ỹ is, the affectiõs of their minds are altogether departed frõ tẽperancy & moderation, and therefore wil neither permit thẽ to vſurp ỹ place of a teacher, to reaſon or diſpute in any aſſembly, to be preſent at ỹ election of magiſtrates or to

Pro Mure

1. Cor. 14.

ſpeake their minds in anie company, if their husbands be preſent.

Moreouer, ſuch and ſo great is the imperfection, frailty, and weakeneſſe of a womans nature, that *Plato* not without great reproch to the pride of ſome of that ſexe, doth almoſt deny them to haue any minde, or to be any way worthy the names of women. And yet leaſt thoſe that are vertuous in deed ſhould be vnworthely ſcorned for the faultes of the vicious, Paule in another place prouiding for the ſafty of houſhold affaires doth with a fatherlie care incite vs to honour and highly eſteeme of thoſe that are vertuous, becauſe ſuch are almoſt of the ſame nature and worthineſſe that men are of themſelues, and almoſt partakers of the ſame benefits that man doth inioy, onely (to put hir in minde of hir obedience) ſhe was taken out of man by God, who was the maker of them both, that as man is the glorie and image of God, as the Apoſtle witneſſeth, ſo the woman ſhould be the glory of the man. For man was not made of the woman, but the woman of the man, and man was not made for the womans ſake, but the woman for the mans ſake, and yet neither the man without the woman, nor the woman without the man in the Lorde, who ſo ruleth the order of all thinges that he wil haue the woman to be obedient to the man though proude goſſippes preſume to reſiſt his power. For as the woman was of the man, ſo the man is by the vvoman in the acte of begettinge and brynging foorth children. So that both vvaies is ſhewed an aſſiſting ſocietie, a mutuall helpe, loue, conſent and agreement between them. Where Peter thought it meete that as Women ought to bee obedient to their husbands, ſo on the other ſide husbands ſhould

1 Cor. 11

Geneſ. 2

Epheſ. 5

Coloſ. 3

1 Peter. Cap. 3

be

be liberall and eaſilie intreated towardes their wiues, as knowing them to be the weaker veſſell, not onelie pardoning ſimple faults and forgiuing light offences, but alſo winking at and ſaying nothing to ſome open and manifeſt errors. For it is not meete that a manne ſhould be more cruell then is needful vnto ſo vveake a creature, nor bee ouer imperious or too bitter, to ſo ſenceleſſe a ſexe, eſpeciallie if they continue in their duties in any good ſort, and permit not themſelues to tranſgreſſe the bounds of chaſtitie by playing the harlots. Which reproch and diſcredit, albeit it more anger a man when he knowes it, then it can any way hurt him though he ſee or perceiue it, yet ſhal the vvoman neuer cleare her ſelfe of infamie and diſhonor, nor heal her wound again ſo long as ſhe liues. And yet if ſuch a chance happen, that their furde gownes ſhould lack a little poking (as it is reported they ſomtimes ſay they doe) yet chriſtian charitie and their husbandes loue, ſhould not be too rigorous and inexorable towardes them, becauſe reconciliation and remiſſion is in the power of God, who is wont to be appeaſed with praier and repentance, though he bee prouoked to anger by wickedneſſe, vngodlineſſe and idolatrie, pardoning the faults of the forepaſſed life, ſo ſoone as a repentant minde doth deſpiſe and deteſt his wickednes and conſtantlie intendeth to liue better hereafter.

Another cauſe of vnquietneſſe and troubles in this ſex, commeth with wearineſſe of childbearing, and tediouſnes of giuing ſuck and nurſing of children. But the greateſt cauſe as is ſaid ariſeth from ſtopping the courſe of their monthlie diſeaſe, the which if it iſſue at the certain and appointed time, the rage of their anger and brauling is quicklie appeaſed, by turning from their harts and braines the ſmoke and fumes of that

The cauſe of womens ſtubbornes.

pernicious humor, and by auoiding the vapor & miſt of that troubleſome excrement, which for that it fumeth vp to their heads, is moſt painefull for them to auoide. But now on the contrarie parte, hovve quiet and merrie a man ſhal finde his wife, if he indeuour to ſatisfie that which Salomon in the 30. of his prouerbs ſaith hath neuer enough, and with many and often imbracings deſire to fill ỹ vnſatiable gulfe of hir womb with endleſſe copulations: it is better known to them that finde it by practiſe in mariage, then can be declared by wordes taken from art.

When a woman is pleaſed.

And althogh I may be thought to expound this paradoxe of the Wiſeman ſomwhat more at large, then it is commonlie vſed to be taken and vnderſtood: that is, to giue it an interpretation vnlooked for, and much differing from the common ſence: yet do I ſee I maye find out and giue vnto it another expoſition, ſo that it may alſo be taken to carie this meaning. The wickedneſſe of a man, is better then one that is now an honeſt woman, but a little after is the cauſe of an ill name, by dealing with vvhom thou getteſt thee a reproch, that it is better to bargaine and haue buſineſſe to doe vvith a vvicked man, then any way to deale with a woman; vvho by nature is altogither deceitfull. For albeit ſhe ſeeme at the firſt ſight and ſhew to be an honeſt Woman, and of a good name, and that in her outvvarde geſture ſhe carrieth no ſhevv of craft or deceit, yet afterward thou ſhalt finde her vnconſtant, crafty, captious, ſlipperie, deceitful, fraudulent, and euerie vvaie bent to deceiue and beguile thee: ſo that if one manne defraude or deceiue an other in his buſines, this fraud and deceit is iuſtice in men, in compariſon of the wickedneſſe and deceit in women. To this purpoſe wee meet with manie ſuch ſayinges in the ſcriptures (beeing

ing argumentes taken from the leſſe to the greater) For after the ſame maner dooeth God by Ezechiell, amplifie the wickednes of the Ievves to the full, pronouncing Sodome and Samaria to be iuſtified by her. Whereby he ſheweth the Iewes were more wicked and went beyond the gentiles for diſhoneſtie, naughtineſſe, and vvicked deeds: ſo that the Sodomites and Samaritanes may ſeeme guiltleſſe in compariſon of them. So in vvicked opinions, and in ſetting abroche any pernicious ſect or ſchiſme, one is more hurtful and dangerous then another, inſomuch that many heretikes may be thought to be true Chriſtians, and to profeſſe true and vvholſome doctrine, if thou compare them with others that publiſhe opinions which bee more abſurd, impious, blaſphemous and execrable, & as we commonlie ſaie: *Deſee is een goddelick ende heilich man by den anderen.* That is, A godlie and holie man in compariſon of the other: that is, albeit both be wicked and vngodlie, yet if thou meaſure al things by the rule of equitie, and ſquare them out with the ſquire of Iuſtice, one may bee iudged innocent and vvorthie to be acquited, if he be wel compared with the wicked deedes of an other. After the ſame ſort is one manne more ſuperſtitious then another, and more eſtranged from true godlineſſe and religion then another. Ezec. 16

Sic plerumque agit at ſtultos inſcitia veri, et
Palantes error certo de tramite pellit:
Ille ſiniſtrorſum; hic dextrorſum abit; vnus vtrique,
Error, ſed variis illudit partibus omnes.

Her. lib. 2. ſer.

So for the moſt part ignorance doth vex fooles all their daies,
And error driues al wandring mates out of their ready waies,
That ſome on left hand ſome on right do alwaies go aſtraie,
And al is but one onelie vice, deceiuing manie a waie.

So that though error, wickednesse, shame and dishonesty, be both in man and woman, yet that of the vvoman is moste detestable and accursed. And thus you see howe the wickednesse of a man is better then the good deedes of a vvoman, or as the Dutchmanne saith: *De deucht van een vrouw weegher dan een mans bosheyt*: that is, the vertue of a vvoman is a great deale worse then a mans wickednesse. By which prouerbe they aggrauate the malicious naughtinesse of that sex, that if one vice be compared with another, and then fall to examining and balancing of deceiptes, crastes, guiles, and subtleties, thou shalt finde that they weigh heauier, & are of greater force which come from a woman, then those which are wrought and attempted by man.

FINIS.

So that though error, wickednesse, shame and dishonesty, be both in man and woman, yet that of the vvoman is more detestable and accursed. And thus you see howe the wickednesse of a man is better then the good deedes of a vvoman, or as the Dutchmanne saith: *De deucht van een vrowe is ergher dan een mans bosheyt*: that is, the vertue of a vvoman is a great deale worse then a mans wickednesse. By which prouerbe they aggrauate the malicious naughtinesse of that sex, that if one vice be compared with another, and then fall to examining and balancing of deceiptes, crafts, guiles, and subtleties, thou shalt finde that they weigh heauier, & are of greater force which come from a woman, then those which are wrought and attempted by man.

FINIS.